

GOVERNMENT OF INDIA
DEPARTMENT OF ARCHAEOLOGY
CENTRAL ARCHAEOLOGICAL
LIBRARY

CLASS _____

CALL No. 297 Rah

D.G.A. 79.

30 D. G.

GOD OF JUSTICE



GOD OF JUSTICE

A STUDY IN THE ETHICAL DOCTRINE OF
THE QUR'ĀN

by

DAUD RAHBAR

M. A. (Punjab), Ph. D. (Cantab.)

Visiting-Professor of Urdu and Pakistan Studies,
Hartford Seminary Foundation.

Formerly: Specialist in-charge of the Chair of Urdu and Pakistan Studies,
Ankara University.



297
Rah

LEIDEN
E. J. BRILL
1960

Copyright 1960 by E. J. Brill, Leiden, Netherlands.

All rights reserved. No part of this book may be reproduced or translated in any form, by print, photoprint, microfilm or any other means without written permission from the publisher.

CENTRAL ARCHAEOLOGICAL
LIBRARY, LEIDEN
Acc. No 12558
Date 30-7-62
Call No 297.1/Rah.....

PRINTED IN THE NETHERLANDS

CONTENTS

Foreword	IX
Preface	XIII
Post Script of the Preface	XIX
Bibliography	XXII

BOOK I

AIM AND SCOPE

CHAPTER 1 Aim and Scope	3
-----------------------------------	---

BOOK II

AN ILLUSTRATIVE EXAMINATION OF THE ORIGINAL SENSE OF SOME OF THE QUR'ĀNIC PHRASES BELIEVED TO BE OF METAPHYSICAL SIGNIFICANCE

CHAPTER 2 Al-Ḥaqq (God, the true Deity, or God, the only reality?)	31
CHAPTER 3 The Qur'ān and (a) God's Eternity. (b) God's self-subsistence.	35
CHAPTER 4 Divine Qudra (= Power)	40

BOOK III

AN EXAMINATION OF THE CONTEXTUAL SIGNIFICANCE OF SOME OF THE QUR'ĀNIC PHRASES BELIEVED TO SIGNIFY THAT GOD PREDESTINES HUMAN ACTION

CHAPTER 5 Divine 'Ilm (= knowledge)	51
CHAPTER 6 Divine Mashī'a (= will or desire)	67
CHAPTER 7 God's Taḍlīl (= leading astray)	86
CHAPTER 8 God's Hidāya (= guidance)	91
CHAPTER 9 Divine Qaḍā (= decree)	97
CHAPTER 10 Divine Qadr or Taqḍīr.	108
CHAPTER 11 Lutf (= favour), Tawfiq (= succour?), Khadh- lān (abandonment) and Khatm (= sealing)	120
CHAPTER 12 The Heavenly Writings	129

BOOK IV

AN EXAMINATION OF THE CONTEXTUAL SIGNIFICANCE OF
SOME OF THE QUR'ĀNIC PHRASES BELIEVED TO SIGNIFY THAT
GOD'S MERCY AND LOVE ARE CAPRICIOUS

CHAPTER 13	Divine Maghfira (= forgiveness)	141
CHAPTER 14	Divine 'Afw (= forgiveness)	152
CHAPTER 15	God's Relentment (Tawb)	155
CHAPTER 16	Divine Raḥma (= Mercy)	158
CHAPTER 17	Divine Love (Ḥubb or Wudd)	172

BOOK V

SUMMING UP

CHAPTER 18	The Essential Motive Principle of Virtuous Conduct in Qur'ānic Thought	179
CHAPTER 19	The Muḥkamāt and the Mutashābihāt (the sound and the ambiguous verses of the Qur'ān) . .	194
CHAPTER 20	Closing Comments	221

Appendix

I	The Qur'ānic Contexts of the word Ḥaqq when it is not applied to God	231
II	A Collection of Qur'ānic Contexts in which derivatives of the Article قدر occur as alluding to God's power	251
III	A Collection of Qur'ānic Contexts in which derivatives of the Article علم occur as alluding to God's knowledge	261
IV	A Collection of Qur'ānic Contexts in which شَاءَ and its derivatives occur as alluding to God's Mashī'a (will)	323
V	A Collection of Qur'ānic Contexts in which أَضَلَّ and its derivatives allude to God's leading men astray	349
VI	A Collection of Qur'ānic Contexts in which derivatives of the Article هَدَى occur as alluding to God's guiding of men	354
VII	A Collection of Qur'ānic Contexts of the derivatives of قَضَى	380
VIII	A Collection of Qur'ānic Contexts of the derivatives of كَتَبَ	388

IX	A Collection of Qur'ānic Contexts in which derivatives of the Article غفر allude to God's forgiveness . . .	408
X	A Collection of Qur'ānic Contexts in which derivatives of the Article عفو occur as alluding to God's forgiveness.	433
XI	A Collection of Qur'ānic Contexts in which derivatives of the Article توب occur as alluding to God's relentment	437
INDEX	443



FOREWORD

I was much impressed by the thesis of Dr. Muhammad Daud Rahbar when I examined it at Cambridge this term. It appeared to me to be the most original and interesting thesis on the Qu'ran which I have read for very many years. I should like to hear that the world of scholarship is able to make use of his unusual ability.

A. GUILLAUME

Professor of Arabic
in the University of
London.

15th June, 1953.

DEDICATED
TO
PROFESSOR WILFRED CANTWELL SMITH
AND
MRS MURIEL SMITH
IN PROFOUND GRATITUDE
FOR
THEIR HOSPITALITIES

PREFACE

If we are to construct a fair narrative of Muslim Theology and Qur'ānic Exegesis, the first important pre-requisite of this study will be a knowledge of what the Qur'ān meant to the Prophet and the people around him, within their historical context.

The present Thesis¹⁾ was a result of the writer's quest for the dominant note of the Qur'ān's doctrine of Allāh with a view to determining the nature of that relationship to God in which man finds himself in the light of Qur'ānic teaching, and so to discover the spirit in which the Qur'ānic law of God is to be obeyed. Such a dominant note did leave its echo behind such perusals of the Qur'ān as were made by the writer with the historical context of the Revelation in mind.

This dominant note is God's Strict Justice of the Judgement Day.

The Thesis brings out the idea that the essential motive principle of virtuous conduct in Qur'ānic thought is fear of *God the Strict Judge*, and not fear of God the Capricious Tyrant.

The Thesis maintains that the common method of referring to a jumbled mass of the so-called Ninety-Nine Most Beautiful Names of God is an erroneous way of exposition of the Qur'ān's doctrine of God, and has led to misunderstandings, such as the idea that God is capricious.

It also maintains that the idea of God as the Essence, which characterises the anti-anthropomorphic theology of Islam, has obscured this dominant note of the Qur'ān, the idea of God's Justice.

The Qur'ān has both types of verses, verses to support Tashbīh (= Corporeal conception of God), and verses to support Tanzīh (= Non-corporeal conception of God). There is no final criterion by which we might say that the Tashbīh verses are to be interpreted allegorically, and the Tanzīh one literally, or vice-versa. This led to

¹⁾ Together with a separate volume consisting of Indices to the verses of the Qur'ān in two editions of Ṭabarī's Commentary and one edition of Rāzī's Commentary, this Thesis was accepted by the University of Cambridge for a Ph.D. in the Faculty of Oriental Languages in the Spring, 1953. The said volume of Indices is not included in this publication.

Only this preface has been re-written. No other changes have been made in the text of the Thesis.

the safe and wise ¹⁾ Ḥanbalite and Ash'arite formula of *bi lā kaif* (= without how), meaning, for instance, "God did settle Himself on the 'Arsh, but do not ask how".

Since Islam is basically anti-idolatrous, the theology of Islam has developed anti-anthropomorphism more than any other aspect of the Divine Self. This has obscured the central theme of the Qur'ān.

A very substantial part of the Thesis is devoted to a repudiation of the view that the Qur'ān contains the idea of predestination of *human action*. This further justifies the title of the Thesis.

Perhaps the work could also be called a Comparative Study of the Doctrine of God in the Qur'ān and Muslim Theology, although it is to the bearing of this comparative study on the *Ethical Doctrine* of the Qur'ān that the Thesis is devoted.

Let us hope that the implications of this work will not be misunderstood. When it says that enumerating the so-called Most Beautiful Names of God is an unscientific method of exposition of the Qur'ānic Doctrine of Allāh, it does not mean that the Ṣūfī practice of telling the Ninety-nine beads is to be condemned.

When it says that the Qur'ānic concepts should be distinguished from the concepts of the Ḥadīth Literature, it does not imply that Ḥadīth has not a very fundamental contribution to make towards Islamic thought.

When it says that the Qur'ān is silent on the subjects of God's Eternity, Self-subsistence, Omniscience, Omnipotence, and His being the Only Reality as conceived by Muslim Theology, it does not mean that the Qur'ān rejects these ideas. It only means that these ideas are beyond the scope of the Qur'ān. They are sophisticated theological ideas that have been read *into* Qur'ānic phrases. These phrases have a different significance within Qur'ānic contexts. For purposes of objectivity, it is wrong to pluck these phrases away from their contexts.

This does not mean that as Muslims we should not believe in God's Eternity, Self-Subsistence, Omniscience, Omnipotence, and His being the Only Reality; but having recognised that the Qur'ān is reticent on the subjects, such a belief shall be on quite different grounds.

¹⁾ Note dated 1st March, 1959.

The author now holds the view that the formula, though having some inherent validity, in fact proved in Muslim Theology to be a sorry blind-alley.

The Thesis, therefore, is no repudiation of Muslim Theology. Striving after objectivity, it only means to point out that the Qur'ān was addressed to, and understood by, among others, a very simple and unsophisticated society. The sophisticated Greek idea of the Essence and the Absolute came later under the 'Abbasids to give a new and important content to Islam. It appealed to anti-idolatrous Muslims, who when intellectualised, became anti-anthropomorphists. The Qur'ān's spirit is different. It is full of the spirit of God's dealings and covenants with men and vice-versa. In the Qur'ān God is the Judge, and not an Essence with a minimum of non-anthropomorphic attributes.¹⁾ There was another reason why in Islamic thinking the idea of Divine Justice became secondary to the idea of the Essence. Church and State have been inseparable in Islam. Morality in Islamic society was a concern of the theocratic state. A crime was also a sin and vice-versa, and both were punishable in this world by those in authority and also in the next by Allāh. To alleviate this double penalty, Muslims dispensed with the idea of God's Justice, and developed the idea of the Essence, which represents a Being too abstract to interfere with human affairs. The idea of the Absolute created room for the conception of Divine Omniscience so welcome to predestination thinking which early developed under the Umayyads, and became an almost universal article of the Muslim creed. The Mu'tazila were an exception when they held that God does not predestine human action, and in this matter seem to be in agreement with the Qur'ān.

Ṭabari's lengthy commentary on the word Raḥmān where it first occurs in the Qur'ān, shows that very early Muslims tended to make Divine Justice an aspect of Divine Mercy. This seems a departure from the position of the Qur'ān which makes Divine Love and Mercy subservient to Divine Justice:

And as for the next world, He who includes in the compass of His mercy all, is Raḥmān for them in that He treats them all uniformly in His justice and judgement and does not wrong anyone of them by withdrawing the weight of an atom . . .

(Tafsīr of Al-Ṭabari. ed. Būlāq 1323, p. 43)

¹⁾ The theologians would have reduced the conception of God to the Essence without any attributes at all if it could be helped. But the Essence is a relative idea and can be conceived only in relation to at least one attribute. The theologians, especially Ahs'arites, tried to reduce these non-anthropomorphic attributes to the very minimum, one, or at the most two, viz., Power or Knowledge.

The Modern Age is an age of objectivity. The techniques of applying principles of objectivity are distinctly modern. The intellectual equipment of Classical Imams was rich, but they were not confronted by the results of empiricism. New generations of Muslims, trained in modern scientific disciplines, want to know what the Qur'ān contains rather than that it contains everything and stands for everything from the Greek idea of the absolute to Einstein's Relativity.

The glory of the Qur'ān is not realised by making it yield artificially every latest scientific theory which might easily become obsolete absolutely only in a decade. Its glory is recognised best by recognising its own ideas understood in its own terms and within its own literal and historical context.

By recognising that the Imams of Classical Theology thought in terms more sophisticated than those of the Qur'ān we do not imply that we must go back to unsophistication. Rather such recognition of growth is capable of creating tolerance and a spirit of further reconciliation with newer ways of thinking. If we are able to demonstrate that the theological position of the Sixth Century of Islam is markedly different from that of its First Century, it provides a tribute to the element of movement in Islam.

Muslims who say that we should continue to read the latest ideas of science into the Qur'ān are defeatists who imply a kind of fear that the meanings of the Qur'ān in its own terms are not respectable enough and should be cloaked and superseded. In fact it is more respectful, intellectually honest, and safer to begin attempts to discover the objective meanings of the Book, and to provide a sound footing for future Muslim scholarship. Complete objectivity is impossible, but this should not stop one from taking an attitude of objectivity. It should be more acceptable to us than consciously imposing alien meanings on the Qur'ān. Objective meanings alone can aspire to enjoy, in the long run, maximum unanimity of intellects, and save the modernised generations from the scepticism which is consequent upon the baffling diversity of interpretations.

The Qur'ān is a Book of Revelation. This revelation came in the form of speeches of reform. That the Qur'ān was revealed, not all at once, but piecemeal, is stated within the Qur'ān itself. (Sūrah III: 2). That its revelations are often meant to meet concrete situations around the Prophet, is also widely admitted. Commentators universally consider the Occasion of Revelation of each and every

verse. (Sha'n al-nuzūl). Who will deny that the Qur'ān has passages related to the Battle of Badr? Abū Lahab and Zaid are mentioned in the Qur'ān by name. Abul Kalām Āzād says in his *Tadhkira* that once he attempted to use the Qur'ān to construct a biography of the Prophet, with exciting results. (*Tadhkira*, ed. 1919, Calcutta, pp. 180-188).

That the Qur'ān's existing recension was made many years after the Prophet's death is never disputed. That the arrangement of Sūrahs in this redaction does not correspond to the actual order of revelation is also universally admitted. No copy of the Qur'ān omits the mention of the epithets Makki or Madani along with the titles of Sūrahs. We know that some of the last Sūrahs in this redaction were in fact revealed first. Works on Qur'ānic science, like the *Itqān* of Al-Suyūṭī, have separate discussions on the First and the Last (أوله وآخره) of Qur'ānic Revelation.

Some idea of the nature of theological and exegetical debates of the early centuries of Islam one gets from the *Itqān* of Al-Suyūṭī, which shows that in those live days of Islam, people had greater respect for intellectual freedom and boldness than we Muslims have today. Today, through absence of historiography and scholarly activity, Muslims have begun to treat the Qur'ān as a book which was received by the Prophet as a bound volume all at once, and had no historical relevance.

Interlinear commentaries on the Qur'ān have rendered immeasurable service to Qur'ānic studies, but they do not meet the problem of exposition of a coördinated doctrine yielded by the Qur'ān which is the object of the present work. Commentators did not coördinate. If ever they did, with their best intentions their coördination could never be as thorough and exhaustive as we can attempt today with Concordances in hand.

I once noticed in the Commentary of Al-Baiḍāwī that he gave reason to prove that in a passage of the Qur'ān, the phrase *al-arḍ wa al-samāwāt* (meaning the earth and the heavens), had *al-arḍ* mentioned before *al-samāwāt* "for when you have to climb, you move from bottom upwards." Thereupon, I looked up Baiḍāwī for several passages of the Qur'ān in which the very phrase occurs with *al-samāwāt* preceding *al-arḍ*, but here obviously Baiḍāwī failed to remember what he had said previously.

As broad-minded Muslims we must own every phase of Muslim tradition from the earliest times to the present day. It should be realised that Fakhr-i-Rāzī and Rūmī had fundamental differences, yet both are our Imāms. The heroic sufferings of the Family of 'Alī are as much ours as the assassination of three out of the first four Khulafā. Whether or not we like this or that phrase does not affect the reality that it is part of our total heritage.

My sincere thanks are due, first of all, to Professor R. Levy, under whose official supervision this piece of research was produced. I shall always remember the patience he had with my very prolonged groping after worthwhile conclusions and his innumerable gestures of kindness and help. I am equally indebted to Professor A. J. Arberry for his very sympathetic and encouraging interest in my work and for his constant support, both intellectual and spiritual.

Last chronologically, but by no means next to the above in benevolence was Professor A. Guillaume of the London School of Oriental and African Studies, who as External Examiner of this work made a most liberal and encouraging appraisal of it.

I am also deeply grateful to the University of Cambridge for sponsoring my case for a British Treasury Studentship in Foreign Languages and Cultures, and to the British Government for awarding me a generous grant which enabled me to spend four happy years in Cambridge. Under the Scarbrough Scheme for encouragement of Oriental Studies in England I had the honour of being the only Asiatic to win a studentship and I look back to it with pride and happiness.

It is an apt occasion to offer my hearty thanks to Professor W. C. Smith, Director of the Institute of Islamic Studies, who by inviting me to lead a Seminar Course at this Institute in the field of modern Qur'ānic Exegesis in India, provided an opportunity for me to expound some aspects of the argument of this Thesis.

Institute of Islamic Studies
McGill University,
Montreal, *Canada*.
1st November, 1955.

D. RAHBAR.

POST SCRIPT OF THE PREFACE

Since the above preface was written, the mention of certain later developments has become a source of added joy for me. The publication of the work at Brill's has been made possible by a substantial subsidy by generosity of the Institute of Islamic Studies of McGill University, Canada. For this my hearty thanks are due to Professor W. C. Smith, the Director of the Institute, and his colleagues. I consider his contemporaneity a blessing.

Warm thanks are due also to Dr Charles Adams of that Institute, my friend and former colleague, whose enthusiasm for this humble work has been constant ever since he first read it. He was most gracious in his friendship by exerting to find a suitable publisher. The appearance of the work owes much to him.

Miss Sheila McDonough, my pupil in Montreal (now lecturing at the Kinnaird College for Women in Lahore, Pakistan) wrote her Master's Thesis at McGill on Eschatology in the Qur'ān in the light of recent Biblical Criticism, submitted to the Divinity Faculty there in 1955. In this she recognised unhesitatingly the validity of the methods and approach of the present work by following them up, and by devoting a considerable part of her work to the discussion of the potentialities of this new approach in the field of Qur'ānic interpretation. For this I am grateful and hope that her Thesis will get published.

Originally I had no plans of writing a work on the Qur'ān. The original plan was to write a history of the first nine centuries of Muslim Ethical Thought, with a tentative list of over two hundred works to read. The Qur'ān was the first on the list. Random readings from sophisticated theological works made simultaneously with repeated rapid readings of the simple Qur'ān soon lent comparative attitudes, and the four years spent in Cambridge were all taken by new recognitions of the complexities belonging to Qur'ānic exegesis.

The work was produced as a venture of science, with not the slightest consciousness of its theological implications. Of these I was made conscious (much to my surprise and never to my dismay) in the course of discussion with Muslims, particularly at the Seminar Course which I had the honour to lead in Montreal. It is felt that a more considered evaluation of its theological implications will be

possible when a *larger* number of the best Muslim minds read the work. The publication is intended precisely to make the work available.

One major Muslim reaction noticed has been: "It is not right to limit God's Power".

My answer has been: "God Himself exercises self-restraint from evil and thus limits His own power. To know Him as a moral Being in Qur'anic terms we must know Him as such, and not as a Force "let loose"."

I am happy that so soon after the controversy over my paper¹⁾ at the International Islamic Colloquium held in Lahore (December 1957-January 1958) this work is appearing. Behind the brief statements of that paper was the deep experience of the observations recorded in the present work. It is hoped that the availability of the work will offer to the differing as well as concurring sections of the scholarly audience of that paper some important substantiation of the attitudes enunciated there.

On closer analysis it will be found that what has been called Muslim apologetics in modern scholarship is characterised most by overstatement. We tender the Thesis that "apologetics" among Muslims are born not so much of a deliberate desire to overlaud things. They spring from an incapacity to see detail, the knowledge of which alone could control overstatement by supplying the qualifying clause. Getting rid of "apologetics", it seems, is not a matter of mere restraint of emotions. *It is a matter of improving intellectual equipment by cultivation of the knowledge of detail.*

Such knowledge is humbly pursued here. We leave the assessment of results to the readers.

One major approving comment from a limited number of Muslim readers who have had access to the work in manuscript form has been:

"You have introduced the conception of exhaustive examination of collections of passages on a given theme of the Qur'ān".

I thank them for the comment. After all an exhaustive collection is the full data. What right have we to quote a couple of passages on a subject when there are another three hundred on the same? Of this pioneer aspect of the work I am absolutely sure. Muslim scholarship

¹⁾ Published in the October 1958 issue of *The Muslim World* of Hartford, U.S.A.

is invited to improve upon the analysis or classifications of exhaustive collections of Qur'anic contextes made herein, but that classified exhaustive collections are made here for the first time none will deny.

It will be a comfort to the soul of my beloved father and constant teacher, the late Prof. Muḥammad Iqbāl¹⁾, to see the work of his loving son published from the same Press as published his own Cambridge doctoral Thesis (Edition of the Persian Text of Rāḥat uṣ Ṣudūr of Ar Rāwandī, E. J. W. Gibb Memorial New Series II, 1921).

To Brill's therefore my deepest thanks for bringing me this spiritual satisfaction in addition to honour by accepting this humble work for publication.

Faculty of Languages,
History and Geography,
Ankara University,
1st March, 1959.

Daud RAHBAR.

¹⁾ Chairman, Department of Persian Studies, the University of the Panjāb, 1922-1948). Please do not confuse him with Sir Muḥammad Iqbāl.

BIBLIOGRAPHY

- ‘ALAMĪ, *Faṭḥ al-Raḥmān li Ṭālibī Ayāt al-Qur’ān*. (A concordance of the Qur’ān). Beyrut 1323.
- BELL, Richard, *The Qur’ān, translated with a critical re-arrangement of Sūrah*s, Edinburgh 1937.
- DE BOER, Article on ETHICS AND MORALITY (Muslim) in the *Encyclopaedia of Religion and Ethics*.
- BROCKELMANN, *Geschichte der Arabischen Litteratur*.
- AL-FIRŪZĀBĀDĪ, *Al-Qāmūs al-Muḥīṭ*. The Ḥusainiyya Press, Egypt 1344.
- FLUEGEL, G., *Concordantiae Corani Arabicae*, Leipzig 1875.
- FLUEGEL, G., *Corani Textus Arabicus*.
- IṢFAHĀNĪ, Al-Rāghib. *Al-Mufradāt fī Ḡharīb al-Qur’ān*. Cairo 1324.
- LANE, E. W., *An Arabic English Lexicon*, London 1863-1893.
- AL-LUBNĀNĪ, *Aqrab al-Mawāriḍ*, Beyrut 1889.
- MACDONALD, Duncan B., *Development of Muslim Theology, Jurisprudence and Constitutional Theory*, New York 1903.
- MARGOLIOUTH, D. S., *Chrestomathia Baidaviana* (English translation of the Commentary of Al-Baiḍāwī on Sūrah III), London Luzac and Co., 1894.
- MUIR, Sir William, *The Life of Mahomet*, London 1894.
- NADVĪ, M. Sulaimān, *Sīrat al-Nabī*, (Vol. IV), A‘zamgarh 1932.
- NICHOLSON, R. A., Article on LOVE (Muslim) in the *Encyclopaedia of Religion and Ethics*.
- NÖLDEKE, Theodor, *Sketches from Eastern History* (translated from German by J. S. Black), London and Edinburgh 1892.
- O’LEARY, De Lacy, *Arabic Thought and its Place in History*, London 1922.
- PALMER, E. H., *Translation of the Qur’ān*, 2 volumes. (Sacred Books of the East Series). Oxford 1900.
- RĀZĪ, Fakhr-i. *Mafātīḥ al Ḡhaib*. (Commentary on the Qur’ān). Egypt 1307-1308.
- REDHOUSE, J. W., Article on THE MOST COMELY NAMES in *J.R.A.S.*, 1880, xii, pp. 1-69.
- RODWELL, J. M., *Translation of the Qur’ān*, London 1876.
- SIDGWICK, Henry, *Outlines of the History of Ethics*, London 1946.
- AL-SUYŪṬĪ, Jalāl al-Dīn. *Al-Itqān fī ‘Ulūm al-Qur’ān*, Calcutta 1857.
- AL-ṬABARĪ, *Jāmi‘ al Bayān fī Tafsīr al-Qur’ān*, Būlāq 1323-1329, A.H.
- DE VAUX, CARRA, Article on FATE (Muslim) in the *Encyclopaedia of Religion and Ethics*.
- WATT, W. Montgomery, *Free Will and Predestination in Early Islam*, London Luzac and Co., 1948.
- WENSINCK, A. J., *The Muslim Creed*, Cambridge 1932.
- WENSINCK, A. J., Article on KHADHLĀN in the *Encyclopaedia of Islam*.

BOOK ONE
AIM AND SCOPE



CHAPTER ONE

AIM AND SCOPE

In modern times Professor Sidgwick perhaps is the only philosopher who has defined certain fundamentals common to the ethics of the three great Semitic religions, Judaism, Christianity, and Islam ¹⁾. He does not draw any detailed comparison. It is only casually that he notices the similarity, after giving a brief sketch of what he calls the *form* or universal characteristics of Christian morality as distinguished from its *matter*.

No summary of the already brief but illuminating remarks of this philosopher will do justice to his careful choice of words. And so we may rather produce some extracts.

THE LAW OF GOD

"The first point," he says, "to be noticed as novel is the conception of morality as the positive law of a theocratic community, possessing a written code imposed by divine revelation and sanctioned by express divine promises and threatenings." ²⁾

"The ultimate sanctions of the moral code were the infinite rewards and punishments awaiting the immortal hereafter." ³⁾

"Moral insight," he goes on, "was conceived as knowledge of a divine code, emanating from an authority external to human reason..." ⁴⁾

He ascribes *Faith* to all the three religions as the inner spring of good conduct, while *Love*, he adds, is another such inner spring peculiar to Christianity. ⁵⁾

Of faith, he says, "the simplest and commonest meaning is that emphasised in the contrast of 'faith' with 'sight' where it signifies belief in the invisible divine order represented by the Church, in

¹⁾ Outlines of the History of Ethics (London 1946), pp. 110-116.

²⁾ Ibid., p. 110.

³⁾ Ibid., p. 113.

⁴⁾ Ibid., p. 111.

⁵⁾ Ibid., p. 115.

the actuality of the law, the threats, the promises of God, inspite of all the influences in man's natural life that tend to obscure this belief. Out of this contrast there ultimately grew an essentially different opposition between faith and knowledge or reason, according to which the theological basis of ethics was contrasted with the philosophical; the theologians maintaining sometimes that the divine law is essentially arbitrary, the expression of will, not of reason; more frequently that its reasonableness is inscrutable, and that actual human reason should confine itself to examining the credentials of God's messengers, and not the message itself. But in early Christianity this latter antithesis is as yet undeveloped; faith means simply force in clinging to moral and religious conviction, whatever their precise rational grounds may be . . ." ¹⁾

In conclusion he says, "So far, however, there is no ethical difference between Christian faith and that of Judaism or its later imitation, Mohametanism; except that the personal affection of loyal trust is peculiarly stirred by the blending of human and divine natures in Christ . . ." ²⁾

"But faith however understood is rather an indispensable prerequisite than the essential motive principle of Christian good conduct. This is supplied by the other central notion, love. On love depends the 'fulfilling of the law', and the whole moral value of Christian duty, that is, on the love of God in the first place, which in its fullest development must spring from Christian faith; and, secondly, love of all men, as the objects of divine love and sharers in the humanity ennobled by the incarnation, whether conceived as mingling with and intensifying natural human affection, or as absorbing and transforming it, characterises the spirit in which all Christian performance of social duty is to be done; loving devotion to God being the fundamental attitude of mind that is to be maintained throughout the whole of Christian life." ³⁾

THE PROBLEM OF THE PRESENT STUDY

The normal motives to obey the Law of God, in all the three religions, are, as Professor Sidgwick observes, trust in the promises and fear of the judgements of the Divine Law-giver. ⁴⁾

¹⁾ Ibid., p. 115-116.

²⁾ Ibid., p. 116.

³⁾ Ibid., pp. 117-118.

⁴⁾ Ibid., p. 111.

But in Christianity, Love becomes the *essential* motive principle of virtuous conduct, and dominates as the central notion. Whatever emotion makes us obey the Law of God depends on the nature of the conception of God we may adopt. We know that Love is a matter of reciprocity. Man's Godward love presupposes God's manward love. And in Christianity, this mutual affection is stirred, in Professor Sidgwick's words "by the blending of human and divine natures in Christ".

The primary questions met in the present study are:

(1) What is the *essential* motive principle of good conduct in Qur'ānic thought? ¹⁾

(2) What is the foremost aspect of Divine Nature in Qur'ānic thought which determines that principle?

It is a fact well-recognised in scientific scholarship that Fear of God is the dominant sentiment in Qur'ānic morality. But that the roots of this sentiment are in *God's stern justice* and not in the preponderant malignance of the arbitrary will of a capricious sovereign is a fact scarcely recognised. Many eminent scientific students of Islām are of the opinion that the Qur'ān's conception of God is that of a capricious ruler. A quotation from Nöldeke, the most eminent of them all, may suffice:

"Mohammed's idea of God is essentially that of the Old Testament, only he gives greater prominence to the divine omnipotence and arbitrary sovereignty, and less to the divine holiness." ²⁾

De Boer speaks in similar terms:

"The Mu'tazilites were designated originally 'the people of righteousness' (of Allāh) because they held that God is the Righteous One who rewards men according to their desert. This was not a genuine Muslim conception in the early days. The original conception of Allāh,—and somewhat spiritualised it still holds sway—was that, as the Almighty, He is a vengeance-breathing tyrant towards His enemies, and an indulgent God of mercy towards His friends. *In His vengeance He is arbitrary; in His love and mercy capricious.*" ³⁾

¹⁾ The distinction between "Qur'ānic thought" and "Islam at large" is rigidly observed throughout this study.

²⁾ Sketches from Eastern History (English translation by J. S. Black, London 1892), p. 62.

³⁾ Article on Ethics and Morality (Muslim) in the Encyclopaedia of Religion and Ethics, Vol. 5, p. 504, col. 2.

The present study maintains that the Qur'ān very consistently upholds the doctrine of the stern justice of God, and that the phrases of the Qur'ān which are believed to signify a capricious will of God, do so only when plucked away from their contexts. Similarly it maintains that in the Qur'ān, whose central theme is God's justice of the Final Day, there is very feeble evidence of the presence of such an incompatible idea as *predestination of human action*, and that the phrases of the Qur'ān which are believed to be of such significance have a non-predestinarian significance within their contexts which is lost if they are isolated from those contexts.

On the Qur'ān's position in the matter of free-will and predestination of human action, again, Professor Nöldeke's observations may be cited:

"The Qur'ān, generally speaking, teaches a rather crass determinism. According to the Qur'ān, God is the author of everything, including the dispositions of men; He guides whom He wills, and leads into error whom He wills. But at a very early period some pious souls began to take offence at the horrible thought that God should thus have fore-ordained multitudes of men to sin and to the everlasting pains of hell. They could recognise a divine righteousness only if God leaves man free to choose between good and evil, and determines the retribution according to the character of the choice. They found points of support for this doctrine of theirs in the Qur'ān itself; for Mohammed, who was anything but a consistent thinker, has in his revelations often treated man as free. A popular teacher of religion will, it is clear, whatsoever his inclination to determinism, inevitably find himself ever and anon addressing himself to his hearers, in his exhortations to faith and virtue, as if they were in possession of freedom of will."¹⁾

The Qur'ān is a book the consistency of whose tone of rigidity—the rigidity of God's justice—is felt at once even in the most casual perusal of it. And it is perhaps an echo of this tone in Professor Nöldeke's mind which elsewhere, makes him make the following remarks:

"Islam, on the other hand, in its pure Arabic form, the doctrine of Mohammed and of his disciples, which for a century past has again been preached in its purity by the Wahhabites in the country of its

¹⁾ Sketches from Eastern History (London 1892), pp. 90-91.

birth, is the logical perfection of Semitic religion, with the importation of only one fundamental idea, though that is indeed a very important one, namely, the conception of a resurrection and of a life in heaven which had already been adopted by Judaism and Christianity. *Islam is infinitely hard and one-sided, but in its crude simplicity strictly logical.*"¹⁾

But we shall presently see that no trace of this strict logic, this one-sidedness and consistency, is reflected in the doctrine of the Qur'ān as actually presented in its expositions in modern scholarship.

The misunderstanding among modern students of Islām, that the Qur'ān largely contains the two elements opposed to the idea of Divine Justice—viz. (1) arbitrariness of His will, and (2) predestination of human action—springs in fact from the lack of any systematic attempt at exposition of Qur'ānic doctrine among Muslims themselves. Islām has, from earliest times, attached equal reverence to Ḥadīth, so that Muslim sects and thinkers of all times have not only confused Qur'ānic thought with whatever ideas they found in the Ḥadīth amassed before them, but have in their turn, often added to that mass of traditions by forging new ones to support their own interpretations of Qur'ānic phrases. Thus, in the free march of Muslim thought, political, theological and philosophical, isolated phrases of the Qur'ān have always served as pious support for the contentions of men and sects. And when a modern student of Islām views Qur'ānic thought as reflected in the history of Muslim thought of ages, the aspect that any two mutually opposed sects could always find some verses in their respective support, he invariably comes out with the impression that the Qur'ān is a book of gross self-contradictions. But we must stop and ask, "Is it not possible that the sects were reading their own meanings into Qur'ānic phrases?"

This process of readings meanings into the Qur'ān has culminated in our own times in the attempts of the poet-philosopher Iqbāl, who invites us to read into the Qur'ān his own philosophy of Ego²⁾, as well as Einstein's Relativity.³⁾

Many ideas which Muslim theology has read into phrases of the Qur'ān, have, by force of popularity, crept into commentaries and even ordinary lexicons of the Arabic Language, and when a modern

¹⁾ Ibid., pp. 5-6.

²⁾ Six Lectures on the Reconstruction of Religious Thought in Islām (Lahore 1930). See Lecture IV.

³⁾ Ibid., pp. 110-111.

scholar embarks on a study of the Qur'ān, he gets confused between the original sense of phrases and their developed sense.

The meanings of the revelational orations, collected in their existing book-form in 'Uthmān's times, as understood by the primitive bedouin of the Prophet's days, are therefore to be dug out from beneath an evergrowing mass of metaphysical and philosophical ideas that have become associated with their phrases.

The task of interpreting the Qur'ān is, therefore, one of excavation, of viewing its unsophisticated thought in true historical perspective by reconstructing that primitive atmosphere in which it was revealed. Mecca of the Prophet's times was not Athens nor 'Abbāsīd Baghdād.

Equally important is the analysis of the rhetorical style of the Qur'ān which is marked for its brevity of expression which often margins on ambiguity. The Qur'ān is a collection of intermittent revelations. In such a collection whose contents are rhetorical speeches of reform pursuing the same subjects over and over again so as to drive them home to the stubborn bedouin, repetition is natural. But it is shown in the present study that the repetitions are not always identical. The rhetorical flow of revelation sometimes allows fuller expression of an idea, and on other occasions it is left half said. And so the task of interpretation calls for coördination of repetitions of one subject.

What is the Qur'ān's conception of God? To this no scientific answer has been given so far. The usual way in which this question is answered is by referring to a jumbled mass of what are known among western students of Islām as "THE NINETY-NINE NAMES OF GOD", otherwise known as "THE MOST COMELY NAMES". Of these Ninety-nine Names there are varying lists to be found in Muslim literature. One of these lists given by Professor Palmer in his Introduction to the Qur'ān is reproduced here with his introductory paragraph: ¹⁾

"His attributes are expressed by ninety-nine epithets used in the Qur'ān, which are single words, generally participial forms, but in the translation are sometimes rendered by verbs, as 'He hears' for 'He is the Hearer'. These attributes constitute the *Asmā al-Ḥusnā*, 'the good names', under which God is evoked by the Muslims; they are ninety-nine in number, and are as follows: ²⁾

¹⁾ The Qur'ān translated by E. H. Palmer (Oxford 1900). Introduction, p. lxvii sqq.

²⁾ The rather obsolete method of transliteration of these names in Professor Palmer's work is here modernised.

1. al-Raḥmān—the Merciful.
2. al-Raḥīm—the Compassionate.
3. al-Mālik—the Ruler.
4. al-Qaddūs—the Holy.
5. al-Salām—the Peace.
6. al-Mu'min—the Protector.
7. al-Muhaimin—the Protector.
8. al-'Aziz—the Mighty.
9. al-Jabbār—the Repairer.
10. al-Mutakabbir—the Great.
11. al-Khāliq—the Creator.
12. al-Bārī—the Creator.
13. al-Muṣawwir—the Fashioner.
14. al-Ghaḥfār—the Forgiver.
15. al-Qaḥḥār—the Dominant.
16. al-Waḥḥāb—the Bestower.
17. al-Razzāq—the Provider.
18. al-Fattāḥ—the Opener.
19. al-'Alīm—the Knowing.
20. al-Qābiḍ—the Restrainer.
21. al-Bāsiṭ—the Spreader.
22. al-Ḥafīẓ—the Guardian.
23. al-Rāfi'—the Exalter.
24. al-Mu'izz—the Honourer.
25. al-Muzīl—the Destroyer.
26. al-Samī'—the Hearer.
27. al-Baṣīr—the Seer.
28. al-Ḥākim—the Judge.
29. al-'Adl—Justice.
30. al-Laṭīf—the Subtle.
31. al-Khabīr—the Aware.
32. al-Ḥalīm—the Clement.
33. al-'Azīm—the Grand.
34. al-Ghaḥfūr—the Forgiving.
35. al-Shakūr—the Grateful.
36. al-'Alī—the Exalted.
37. al-Kabīr—the Great.
38. al-Ḥāfiẓ—the Guardian.
39. al-Muqīt—the Strengtheners.
40. al-Ḥasīb—the Reckoner.
41. al-Jalīl—the Majestic.
42. al-Karīm—the Generous.
43. al-Raqīb—the Watcher.
44. al-Mujīb—the Answerer of Prayer.
45. al-Wāsi'—the Comprehensive.
46. al-Ḥakīm—the Wise.
47. al-Wadūd—the Loving.
48. al-Majīd—the Glorious.
49. al-Bā'ith—the Raiser.
50. al-Shahīd—the Witness.
51. al-Ḥaqq—the Truth.
52. al-Wakīl—the Guardian.
53. al-Qawīyy—the Strong.
54. al-Matīn—the Firm.
55. al-Waliyy—the Patron.
56. al-Ḥamīd—the Laudable.
57. al-Muḥṣī—the Counter.
58. al-Mubdī—the Beginner.
59. al-Mu'īd—the Restorer.
60. al-Muḥyi—the Quickener.
61. al-Mumīt—the Killer.
62. al-Ḥayy—the Living.
63. al-Qayyūm—the Self-Subsisting.
64. al-Wājid—the Existing.
65. al-Majīd—the Glorious.
66. al-Wāḥid—the One.
67. al-Ṣamad—the Eternal.
68. al-Qādir—the Powerful.
69. al-Muqtadir—the Prevailing.
70. al-Mu'akkhkhīr—the deferrer.
71. al-Muqaddim—the Bringer-forward.
72. al-Awwal—the First.
73. al-Ākhir—the Last.

- | | |
|---|--|
| 74. al-Zāhir—the Apparent. | 87. al-Ghanī—the Independent. |
| 75. al-Bāṭin—the Innermost. | 88. al-Mughnī—the Enricher. |
| 76. al-Wālī—the Governor. | 89. al-Mu‘tī—the Giver. |
| 77. al-Muta‘āl—the Exalted. | 90. al-Mānī—the Withholder. |
| 78. al-Barr—the Righteous. | 91. al-Ḍarr—the Distresser. |
| 79. al-Tawwāb—the Relenting. | 92. al-Nāfi—the Profiter. |
| 80. al-Muntaqim—the Avenger. | 93. al-Nūr—the Light. |
| 81. al-‘Afuww—the Pardoners. | 94. al-Hādī—the Guide. |
| 82. al-Ra’ūf—the Kind. | 95. al-Badī—the Incomparable. |
| 83. al-Mālik al-Mulk—the Ruler
of the Kingdom. | 96. al-Bāqī—the Enduring. |
| 84. Dhu’l Jalāl wa’l Ikrām.—the
Lord of Majesty and Glory. | 97. al-Wārith—the Inheritor. |
| 85. al-Muqsiṭ—the Equitable. | 98. al-Rashīd—the Rightly-
directing. |
| 86. al-Jāmi—the Collector. | 99. al-Ṣabūr—the Patient. |

The opening section of Professor Macdonald's article on Allāh in the Encyclopaedia of Islām deals with the Qur'ān's Doctrine of Allāh and forms a prelude to his brief account of Muslim theology. And to our dismay, this prelude contains nothing but one of the many popular lists of the so-called Most Comely Names, with their English equivalents. That he believes this list to be adequately representative of the Qur'ān's doctrine of Allāh is understood very clearly from his comments:

"We must now analyse that personality, ¹⁾ as Muḥammad conceived it. Fortunately, the exigencies of the Saj' rhyme led him to characterise Allāh by a number of epithets, and later Islām, in gathering up these 'Most Beautiful Names' (al-asmā al-ḥusnā)—the phrase itself occurs several times in the Ḳoran (vii. 179; xvii. 110; xx. 7; lix. 24) and shows Muḥammad's own relish for such descriptions—and using them devotionally, has followed a sound instinct. They express the concrete directness of Muḥammad's God far better than the list of qualities (ṣifāt) of the scholastic dogmatists, *and may be used safely as an aid in correlating and stating Muḥammad's too often spasmodic and contradictory utterances.*" ²⁾

Before proceeding to state the reasons to differ with these remarks, let us have a look at the verses in which the phrase al-asmā' al-ḥusnā

¹⁾ The personality of Allāh.

²⁾ Article Allāh. The Encyclopaedia of Islām, vol. I, p. 302, col. 2.

(The most beautiful names) is used in the Qur'ān. It is used only four times according as is indicated by the references given by Professor Macdonald:

"But God's are the good names; call on Him then thereby, and leave those who pervert His names; they shall be rewarded for what they have done." (7 : 179)

"Say, 'Call (Him) Allāh, or call (Him) the Merciful One, whichever ye may call on Him by; for His are the best of names.'" (17 : 110)

"God, there is no god but He! His are the excellent names." (20 : 7)

In the one remaining passage, the phrase immediately follows the mention of God by some epithets. We may therefore reproduce the original passage with its translation:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ۚ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۚ

"He is God than whom there is no god; who knows the unseen and the visible; He is the merciful, the compassionate! He is God than whom there is no god; the King, the Holy, the Peacegiver, the Faithful, ¹⁾ the Protector, the Mighty, the Repairer, the Great!—celebrated be the praises of God above what they join with Him.

He is God, the Creator, the Maker, the Fashioner; His are the excellent names! His praises, whatever are in the heavens and the earth do celebrate; for God is the mighty, the wise!" (59 : 22-24)

None of these passages contains a clue to the number of God's names, nor do they prescribe that a balanced view of God's "personality" can be formed by merely looking at a jumbled mass of participles. Two of these passages say only that God is to be *called* by the beautiful names, while the last of them contains some of God's names by which He is to be called. But which and how many names are to be subjected to the application of the term 'The Beautiful Names' is a matter left obscure.

The application of the term 'The Most Beautiful Names' to these lists of Ninety-Nine Names seems of Šūfī origin. The names are

¹⁾ al-Mu'min here may properly be rendered as 'The Protector' rather than 'The Faithful'.

whispered on the rosary by Muslims of all countries of the world. This rosary often contains ninety-nine beads. The insistence on the number ninety-nine too seems a *Ṣūfī* idiosyncrasy. Throughout the *Ṣūfī* thought even numbers are regarded with disdain, probably because they smell of duality. On the other hand, odd numbers are of happy association since 'One', the symbol of God's unity is an odd number. Now hundred is an attractive and catching number, but is a dangerous land-mark in the inauspicious series of even numbers and is therefore to be avoided. So the next fanciful number Ninety-nine is adopted. The writer remembers how in his country, his fellow religionists, when giving cash-gifts to friends or relations on marriages, etc. avoid round numbers by offering sums like twenty-one, fifty-one, and one hundred and one rupees. Redhouse makes the interesting observation that the rosary sometimes contains one thousand and one beads.¹⁾

The most serious objection against the representation of the Qur'ānic doctrine of Allāh by these names is that these epithets are used in the Qur'ān within definite contexts and their significance is lost if they are isolated from those contexts. The verdict that the Qur'ān gives prominence to arbitrariness of God's will originates almost certainly from the presence, on this list, of opposites like al-Ḍārr and al-Nāfi' (—the Distresser and the Profiter—), al-Mu'ṭi and al-Māni' (—the Bestower and the Withholder—), al-Hādī and al-Muḍill (—the Guiding One and the One Who leads astray—), al-Wadūd and al-Muntaqim (—the Loving and the Avenger—), al-Raḥīm and al-Muqsiṭ (—the Compassionate and the Equitable—), etc. These opposites, when isolated from their real contexts, and so brought together, create the impression that Qur'ān's God is One who harms and profits, favours and withholds favour, guides and misguides, loves and hates, shows mercy or demonstrates justice, according as His "mood" might decide.

To the best knowledge of the present writer, the contexts of these epithets in the Qur'ān have never been systematically studied and their significance within those contexts never analysed. The present work is a modest attempt at the analysis of some of these epithets.

A few more points of criticism on the most uneven method of

¹⁾ Article on 'The Most Comely Names'. J.R.A.S. 1880. xii. See introductory section of this article.

representing Allāh's "personality" by means of the so-called Most Beautiful Names may be registered here:

(1) The verses speaking of the Most Beautiful Names say merely that God is to be called by the Beautiful Names, but they do not indicate what precisely those names are.

(2) The lists of divine epithets therefore widely vary and the selection of the Ninety-nine Names is always arbitrary.

(3) An infinite number of God's epithets can be picked from the Qur'ān, and an infinite number of them can be formed from verbs used in the Qur'ān of which God is the subject or the object.

A brief comment may here be made on an article on 'The Most Comely Names' by J. W. Redhouse,¹⁾ whose casual reference is made by Professor Macdonald.²⁾ In this article, Redhouse has collected as many as 552 such names, and he concludes with the remark, 'Doubtless many and many another will be chanced upon; and there is every probability that a thousand can be collected and surpassed.' The sources from which this fantastic crowd of names (alphabetically arranged), is collected are indicated by Redhouse in the following words:

"Through the kindness of the late Guthrie, I was some years ago enabled to take a copy of a list of 'the ninety-nine names of God' from a work by Herklot. I also copied a very considerable number of such 'names' not found in Herklot's list from an old Latin work by Peter Kristen Vratisslas printed A.D. 1609, and belonging likewise to Colonel Guthrie. These and Hottinger's *ex-Meninski*, I have since compared with the lists given by Mohamed Rabadan and Mr Rogers. The result was that instead of ninety-nine, I found upwards of two hundred and fifty such names; some, it is true, being compounds. By subsequent search in the Qur'ān itself, the number has been increased to over five hundred, with great capability of almost indefinite extension, even to a thousand".³⁾

A few specimens from this collection may be given to show the absurdity of representing the Qur'ānic doctrine of God by such lists.

First of all look at the redundant repetition in the following cosecutive names on the list:

¹⁾ J.R.A.S. 1880. xii, pp. 1-69.

²⁾ Article on Allāh in the Encyclopaedia of Islām, vol. I, p. 302, towards the bottom of column 2.

³⁾ Op. cit., pp. 2-3.

ٱلْإِلَٰهَ—The Worshipped One.

إِلَٰهَكَ—Thy God.

إِلَٰهَكُمْ—Your God.

إِلَٰهَ مُوسَىٰ—The God of Moses.

إِلَٰهَنَا—Our God.

إِلَٰهَ ٱلنَّاسِ—The God of mankind.

إِلَٰهٌ وَاحِدٌ—A single God.

إِلَٰهٌ وَاحِدٌ لَا إِلَٰهَ إِلَّا هُوَ—A single, save whom there is no god,

ٱلرَّحْمَنُ ٱلرَّحِيمُ the Compassionate, the Merciful.

إِلَٰهَهُ—His God.

إِلَٰهِي—My God.

Then look at the following pronoun-names:

أَنَا—I.

أَنْتَ—Thou.

نَحْنُ—We.

Verbs too are represented on this list of the Beautiful Names:

لَمْ يَلِدْ—He has not begotten.

لَمْ يُولَدْ—He is not begotten.

And there are compound names made of opposites:

ٱلْبَاطِنُ وَٱلظَّاهِرُ—The Inner and the Outward.

ٱلظَّاهِرُ وَٱلْبَاطِنُ—The Outward and the Inner.

ٱلنَّافِعُ ٱلضَّارُّ—The Benefiter and the Harmer.

المقدم المؤخر—The Antepositor, the Retropositor.

المز المذل—The Raiser to honour and the Abaser.

Among many compounds made from the word رَب (Lord) is to be found the curious name رَبِّكَ (Thy Lord, O female!). Another Qur'ānic name of God chosen is الْأَسْرَعُ مَكْرًا (The Swiftest in devising stratagems). Among the non-Qur'ānic names on the list may be mentioned.

القديم الأزلي—The Ancient, Eternal in the Past.

المفرق الجمهور—The Disperser of the Community.

OTHER OBJECTIONS TO THE TRADITIONAL LISTS OF THE COMELY NAMES

(4) The epithets generally found on the lists place the fundamental and central aspects of the doctrine of God on an equal level with the less important ones, and with those which are of very little significance. For example al-Wāḥid (the One), representing the fundamental idea of God's unity, and al-Muqṣiṭ (the Equitable), representing the other most central idea of God's justice, are placed on an equal level with such a vague epithet as al-Rāfi' (the Exalter), which occurs only once in the Qur'ān in the phrase يَا عِيسَى ابْنِ مَرْيَمَ قُمْ فَلَاحُكَ إِلَى

—(O Jesus! I will make Thee die and take

Thee up again to Me, 3 : 48).

(5) These lists do not indicate which of the epithets occur very frequently and which of them are to be found with the help of a microscope. For example, the allusions to God's knowledge, creating, and forgiveness run to hundreds, while each of the epithets al-Muqīt (—the Strengtheners), al-Majīd (—the Glorious), al-Matin (—the Firm), al-Bāṭin (—the Inner), al-Zāhir (—the Apparent), al-Wālī (—the Governor), al-Badī' (—the Incomparable),¹⁾ and al-Barr (—the Righteousness) occurs only once.

(6) The lists do not indicate which of these epithets occur in the Qur'ān actually in the form of epithets, and which of them are formed

¹⁾ This can also mean 'The Innovator'.

from the verbs occurring in the Qur'ān with God as the subject. Thus the epithet *Rahīm* (—the Compassionate) is found in the Qur'ān as such, while *al-Murīd* (—the Intender or the Desirer), found in some of the lists,¹⁾ is formed from the verb-derivatives of *arāda* (to intend or desire) used in the Qur'ān with God as the subject. (This is like characterising Brutus by including in his epithets the name 'The Enterer' formed from the phrase 'Enter Brutus'). In fact the presence of the epithet *al-Murīd* on these lists is a remnant of the dogmatic discussions among theologians on the nature of Divine Will.

(7) It is certainly wrong to say, as Professor Macdonald does²⁾ that all the Qur'ānic epithets found on these lists occur in the Qur'ān to meet the exigencies of *Saj'* rhyme. Of the epithets that do not serve as rhyme, there are, first of all, a good number of them that belong to the category of epithets derived from verbs used in the Qur'ān with God as the subject. The epithet *al-Murīd* (—the Desirer), mentioned in the last paragraph is an obvious example. Other such derived epithets on the list reproduced by Professor Palmer³⁾ are:

<i>al-Qābiḍ</i> —the Restrainer.	<i>al-Muqṣiṭ</i> —the Equitable.
<i>al-Bā'ith</i> —the Raiser.	<i>al-Jāmi'</i> —the Collector.
<i>al-Muḥṣi</i> —the Counter.	<i>al-Mughnī</i> —the Enricher.
<i>al-Mubdī</i> —the Beginner.	<i>al-Mu'ī</i> —the Giver.
<i>al-Mu'id</i> —the Restorer.	<i>al-Māni'</i> —the Withholder.
<i>al-Muqaddim</i> —the Bringer- forward.	<i>al-Ḍarr</i> —the Distresser.
<i>al-Mu'akhkhir</i> —the Deferrer.	<i>al-Bāqī</i> —the Enduring.
<i>al-Muntaqim</i> —the Avenger.	<i>al-Wārith</i> —the Inheritor.

(8) Again among the epithets that are not so derived from verbs, and actually occur in the Qur'ān itself as epithets, there are many that do not serve as rhyme at all, e.g.

<i>al-Muhaimin</i> —the Protector.	<i>al-Ḥaqq</i> —the True.
<i>al-Mutakabbir</i> —the Assumer of Greatness.	<i>al-Muḥyi</i> —the Quickener.
	<i>Mālik al-Mulk</i> —the Ruler of the Kingdom.

and many others.

¹⁾ See *Sīrat-al-Nabī* by M. Sulaimān Nadwī (A'zamgarh, 1932), vol. IV, p. 402.

²⁾ See p. 10 *supra*.

³⁾ See p. 9 *sqq. Supra*.

(9) And those epithets which do serve as rhymes, do so, not always, but only sometimes. In numerous places they occur without serving the rhyme-purpose. On this issue it will be worth calling the attention of the reader to Appendix III of the present work which is a collection of Qur'ānic contexts in which derivatives of the article علم occur as alluding to God's knowledge. In this considerable collection, the significance of the rhyme-supplying derivatives is found to correspond strikingly with the significance of the derivatives that do not serve as rhyme. (See the Introductory Note on the said Appendix).

It may here be added that the rhyme-scheme of the Qur'ān is so lax, while at the same time the form of the Arabic language affords such profuse abundance of rhyming words that rhyme is the last factor to be considered as at work in the selection of divine epithets in the revelational speeches of the Qur'ān.

(10) And one fault that remains to be mentioned lies not with the method of representing Allāh by these lists, but with the carelessness with which these lists are prepared. Thus in the list reproduced by Professor Macdonald ¹⁾, we find the name Wājib al-Wujūd (—the Necessarily-Existing), which is a purely philosophical conception introduced by Muslim philosophers under Greek influence. And other lists contain non-Qur'ānic epithets like al-Mawjūd (—the Existing—), al-Qadīm (—the Prior One), al-Dā'im (—the Everlasting). ²⁾

And it is no surprise that when Professor Macdonald casts his first glance on the list, he remarks, "The descriptions are at first sight a strange combination of anthropomorphisms and *metaphysics*." ³⁾ And having gone through the list, he comes out with the conclusions which illustrate what kind of an impression of Allāh's "personality" one is bound to get from such a list (the italics are by the present writer):

"These epithets state for us a Being who is *Self-sufficing, all-powerful, all-knowing, all-encompassing, eternal; who is the only Reality*." ⁴⁾

"Allāh is thus the absolute Creator, Sustainer, Ruler, Destroyer, Restorer, Recorder; there is no power nor strength save in Him. *Expressions can be used of Him in His absoluteness*, which would mean evil, if used of men, who have no such primal right." ⁵⁾

¹⁾ Art. Allāh in the Encyclopaedia of Islām.

²⁾ Sirat-al-Nabī by M. Sulaimān Nadwī, Aẓamgarh, 1932, p. 397 sqq.

³⁾ Art. Allāh, Encyclopaedia of Islām, vol. I, p. 302, col. 2, last paragraph.

⁴⁾ Ibid., p. 303, col. 2, paragraph 2. ⁵⁾ Ibid., paragraph 3.

"Muhammed's position, then, was theistic in the highest degree, and his theology was theocentric. Yet it might rather be said that he was God-intoxicated than that he had a theology. *Certain ideas and phrases dominated him, and he neither thought nor cared whither they might lead. Thus Allāh was for him the Reality (al-haqq); but he never asked what that meant.* He would have said, without hesitation, that there was when there was nothing but Allāh. Whether he would have gone on to say that there would be when there would be nothing but Allāh—as did some later sects—is uncertain. If put in a rhetorical form, he would probably have accepted it as an exalting of Allāh over His creatures."¹⁾

One cannot help remarking how deeply Professor Macdonald is influenced by theological interpretations of the Qur'ān in his understanding of the Book, and how a jumbled list of traditional epithets has confused him. *The present study attempts to show that the metaphysical ideas of God's absolute omnipotence, absolute omniscience, self-subsistence, eternity, and His being the only Reality, do not occur in the Qur'ān at all.* These ideas were developed by Muslim theosophy under Greek influence, and the phrases of the Qur'ān into which they are read, have an entirely different significance in the rhetorical language of the Qur'ān.

We must now define what we mean by the context of a word or a phrase in the Qur'ān. Let it be understood at the outset that a single verse, whose reference we find in the Concordance against a word, is very seldom the full context of that word. Very few verses of the Qur'ān are complete in themselves in point of subject-matter. The verses, "although they for the most part mark a pause either in the rhyme or sense, are sometimes arbitrary divisions irrespective of either."²⁾ If we print a copy of the Qur'ān with absolutely no numbers on verses, and ask an educated Arab to number its verses, he will find no consistently applicable principle to separate a passage as one verse. In some cases a verse contains only half of a sentence, the other half continued in the next, e.g. 11 : 5-6-7.

أَلَا إِنَّهُمْ يَشْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا
 مِنْهُ الْآخِينَ ۖ يَسْتَشْنُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُرُونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

¹⁾ Ibid., p. 304, col. 2.

²⁾ Palmer, Introduction to the Qur'ān, p. lxxv.

- 5 — Do they not, verily, fold up their breasts, that they may hide from Him. *Does* not when
- 6 — they cover themselves with their garments, He know what they conceal and what they display?
- 7 — He is the knower of the nature of men's breasts.

The above translation is deliberately made of awkward construction to bring out the point, although, even in this translation the word 'Does', underlined in the first verse, is not part of the translation of *الاحين* which if translated strictly faithfully will become 'Not when?'.

Let us use this passage to illustrate another point. In the last of the three verses occurs the divine epithet 'Alim (—the Knower—). The full context of this word is not verse 7 alone, since the full rhetorical significance of the verse 'He is the knower of the nature of men's breasts' is not realised truly unless the verse is considered a climax of the warning tone in the preceding two verses.

A few more examples will make it better clear that not only a phrase is to be understood within its context, but that often a whole verse is left meaningless if isolated and hung in the air. Take the following passage:

71 : 27-28

- 27—And Noah said, 'My Lord! leave not upon the earth one dweller of the misbelievers.
- 28—Verily, Thou, if Thou shouldst leave them, they will lead astray Thy servants, and they will not bear for children, but sinners and misbelievers'.

In this passage the second verse is absolutely inseparable from the first.

Consider again the following:

2 : 70-72

- 70—Do ye crave that they should believe you when already a sect of them have heard the word of God and then perverted it after they had understood it, though they knew?
- 71—And when they meet those who believe they say, 'We believe', but when one goes aside with another they say, 'Will ye talk to them of what God has opened up to you, that they may argue with you upon it before your Lord? Do ye not therefore understand?'
- 72—Do they not then know that God knoweth what they keep secret and what they make known abroad?

The last verse, if read in isolation, will fail to disclose that the men in question are the hypocrites who pervert the word of God.

And here is a very interesting example:

2 : 217-219

217—... They will ask thee what they shall expend in alms:

218—say, 'The surplus'. Thus does God manifest to you His signs; haply ye may reflect

219—on this world and the next! They will ask thee about orphans: say, 'To do good to them is the best'.

Verse 218 in this passage is in answer to 217, while the opening of 219 is part of the last sentence of 218.

Suppose we were to read verse 218 in isolation. Its original is

قُلِ الْغَفْوُ كَذَلِكَ يَسِّرُ اللَّهُ لَكُمْ آلَايَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Now *الْغَفْوُ* in Arabic means 'the pardon' as well as 'the surplus'. Only when read together with verse 217 will it show that the meaning here is not 'the pardon', but 'the surplus'.

The following passage is part of a narrative speaking of Abraham's denunciation of idol-worship:

37 : 89-94

89—And he (Abraham) went aside unto their gods and said, 'Will ye not eat?

90—What ails you that ye will not speak?'

91—And he went aside to them smiting with the right hand,

92—And they (—the people of the city) rushed towards him.

93—Said he, 'Do ye serve what ye hew out,

94—when God has created you, and what ye make?'

The original of verse 94 in this passage is *وَاللَّهُ خَلَقَكُمْ وَمَا تَعْبُدُونَ*.

If read in isolation, the verse will admit of two alternative translations:

(a) God has created you and what ye do.

(b) God has created you and what ye manufacture.

The context of the verse reveals that the words are addressed by Abraham to idol-worshippers telling them that the idols manufactured by them are helpless creatures of God. But by isolating this verse from its context, a great Imām like al-Ghazālī, in all good faith, makes it mean 'God has created you and what ye do', thus contriving to provide scriptural support for the theological idea that God Himself is the creator of each and every deed that men do. ¹⁾

¹⁾ An English translation of the passage in which Ghazālī misquotes this verse is given in the article on Fate (Muslim) by Carra de Vaux in the *Encyclopæ-*

Hundreds and hundreds of examples of inseparable verses can be collected without any serious exertion, and by opening the Qur'ān anywhere at random. ¹⁾ And, therefore, it will be found in the collections of contexts that form the appendices to the present work, that a large number of contexts consist of more than one verse. To understand the 'context' of a phrase we have often to look a good way around.

The method of interpreting the phrases of the Qur'ān by reference to their contexts has one limitation. The contexts of phrases have been fixed for good by the 'Uthmānic redaction of the Qur'ān. And although the task of reconstructing the original arrangement of sūrah's with the aid of Muhammadan traditions has been achieved with a widely esteemed success by Professor Nöldeke, ²⁾ it does not help in the matter of contexts. From the point of view of contexts, the more important task is to verify and establish the arrangement of verses within sūrah's. Such a rearrangement is impossible. An earnest attempt is made by Richard Bell. ³⁾ But the two chief principles applied by him in his reshuffling of verses, viz. (1) the chronological sequence of themes, and (2) continuity of rhymes, cannot be regarded as sound principles. The sudden shiftings of themes in the Qur'ān, as Professor Nöldeke points out, cannot always be explained as results of later patchwork, ⁴⁾ and might equally be thought a feature of the original style of the Qur'ān. "It is not uncommon for the Qur'ān, after a new subject has been entered on, to return gradually or suddenly to the former theme,—a proof that there at least separation is not to be thought of. In short, however imperfectly the Qur'ān may have been redacted, in the majority of cases the present sūrah's are identical with the original." ⁵⁾

dia of Religion and Ethics. Carra de Vaux, however, does not notice that the verse is misquoted, in spite of his having supplied the reference number of the verse from the Qur'ān.

¹⁾ Other examples of inseparable verses: 4 : 27-28, 6 : 31-33, 7 : 5-6, 44 : 29-31, 14 : 9-10, 14 : 33-35, 15 : 96-97, 36 : 74-76.

²⁾ Earlier attempts were made by Weil in his *Mohammed der Prophet* and by Muir in his *Life of Mahomet*. Nöldeke's researches are entitled '*Geschichte des Qōrans*' (in two volumes; vol. I, Leipzig 1909, vol. II, Leipzig 1919), a work which won him public honours from the Paris Academy of Inscriptions. The rearrangement of sūrah's suggested by him is actually adopted by J. M. Rodwell in his translation of the Qur'ān (London 1876).

³⁾ The Qur'ān, translated with a critical re-arrangement of Sūrah's by Richard Bell, B.D., D.D., Edinburgh 1937.

⁴⁾ Sketches from Eastern History, p. 24.

⁵⁾ Ibid., p. 24.

Nor can it be supposed that there is any rigid rhyme-scheme underlying the style of the Qur'ān that we have to unravel.

In the pursuit of contexts, therefore, the only choice open to us is to accept the existing arrangement of verses as it is.

The exact scope of the present work may now be defined. The object of the study is not to exhaust the aspects of the Qur'ānic doctrine of Allāh, but to bring out the consistent dominance of the idea of God's stern justice, the real basis of Qur'ānic morality. To achieve this it analyses the contextual significance of some of the phrases which are widely believed to signify, either

- (1) *Predestination of Human Action* or (2) *Caprice in Divine Nature*

The inquiry into these phrases is preceded by a brief illustrative examination of the contextual significance of some phrases widely believed to be of metaphysical significance.

The words selected are shown on the following table. The object of inquiring into the contexts of each of them is stated alongside in each case:

A. *An Illustrative Examination of the Contextual Significance of some of the Phrases Believed to be of Metaphysical Significance*

- | | | |
|-----|----------------------------------|--|
| (1) | حق | Its contexts have been examined to see if the word is applied in the Qur'ān to God signifying that God is "the only Reality". (See Professor Macdonald's comment on p. 18 supra). |
| (2) | الاول
الاخر
الصمد - الباقي | Their original sense within Qur'ānic contexts is examined to see if the Qur'ān contains the metaphysical conception of God's eternity. (See Professor Macdonald's comment on p. 17 supra). |
| (3) | القيوم | Its original sense in the Qur'ān is examined to see if the word connotes the metaphysical idea of God's self-subsistence. (See Professor Macdonald's comment on p. 17 supra). |
| (4) | قدر | Its derivatives in the Qur'ān alluding to God's power have been examined to see if within their contexts they signify the metaphysical idea of God's omnipotence. |

B. *An Examination of the Contextual Significance of Some of the Phrases Believed to Signify Predestination of Human Action*

- (5) علم Its derivatives in the Qur'ān alluding to God's know-

- ledge have been examined to see if within their contexts they signify God's Omniscience in the widest sense including God's fore-knowledge of human action.
- (6) شَاءَ This and its derivatives used in the Qur'ān with God as the subject have been examined to see if within their contexts they present an arbitrary will (Mashī'a) of God that predetermines each and every human action.
- (7) أَضَلَّ This and its derivatives in the Qur'ān alluding to God's leading astray have been examined to see if within their contexts they imply that God arbitrarily leads this or that man into error.
- (8) هَدَى Its derivatives in the Qur'ān alluding to God's guidance have been examined to see if within their contexts they imply that God arbitrarily guides this or that man's disposition into virtue.
- (9) قَضَى Its derivatives in the Qur'ān have been examined to see if within their contexts they originally signify that each act of man is by an arbitrary decree of God.
- (10) كَتَبَ Its derivatives in the Qur'ān have been examined to see if within their contexts they signify that God has written down men's actions beforehand.
- (11) خَتَمَ Its derivatives in the Qur'ān have been examined to see if within their contexts they signify that God arbitrarily corrupts men's hearts by "sealing" them.
- (12) لَطَفَ Their derivatives in the Qur'ān have been examined to see if within their contexts they signify that men's faiths and virtues depend on an arbitrary favour (luṭf) or succour (tawfiq) of God.
- (13) خَذَلَ Its derivatives in the Qur'ān have been examined to see if within their contexts they signify that men's misbelief is a result of God's arbitrary "abandonment" (Khadhlān) of men.
- (14) قَدَرَ Its derivatives in the Qur'ān have been examined to see if within their contexts they signify an arbitrary "decree" of God that predetermines human virtue and vice.

C. An Examination of the Contextual Significance of Some of the Phrases Believed to Signify God's Capricious Love or Mercy ¹⁾

- (15) غَفَرَ Their derivatives in the Qur'ān alluding to God's forgiveness have been examined to see if within their contexts they signify an arbitrary forgiveness of God.
- (16) رَحِمَ Its derivatives in the Qur'ān alluding to God's mercy have been examined to see if within their contexts they signify a capricious mercy of God.

¹⁾ See De Boer's remark italicised on p. 5 supra.

- (17) حَبَّ Their derivatives in the Qur'ān alluding to God's love have been examined to see if within their contexts they signify an arbitrary love of God.

D. An Examination of Some Phrases Enjoining Godward Sentiments that Serve as Motive Principles of Virtuous Conduct

- (18) حَبَّ-وَدَّ Their derivatives in the Qur'ān have been examined to see if within their contexts they enjoin man's Godward love.
- (19) اتَّقَى This and its derivatives in the Qur'ān have been examined to see if within their contexts they enjoin man's Godward fear, and if they do, what basis of that sentiment do their contexts indicate.

The examination of the contexts of these words by no means exhausts the material in the Qur'ān relevant to the problems and is necessarily limited. For example علم is not the only root whose derivatives allude to God's knowledge. There are سمع, خبر, etc. beside. Again شَاءَ (—to will or desire—) has its synonym أَرَادَ, frequently used in the Qur'ān with God as the subject. هَدَى has its synonym رَشَد. The sense of أَضَلَّ (—to lead astray—) is expressed in numerous other ways as for example by the derivations of زَاغَ. Similarly خَمَّ (—sealing (of hearts)—) is not the only metaphor used for condemning men to vice. Other metaphors like إِصْقَاقُ الصُّدُورِ (—the tightening of breasts—) and خَطْفُ الْأَبْصَارِ (—the snatching away of sights—) are used. غَفَرَ, عَفُو, and تَوَب have the synonym صَفَحَ, and forgiveness is alluded to by other phrases like نَكْفَرُ عَنْكُمْ سَيِّئَاتِكُمْ (—We will cover your offences—).¹ The basic sense of حَبَّ and وَدَّ (—love—) may be found to exist in metaphorical phrases. اتَّقَى has its approximate synonyms in رَهَبَ, خَشِيَ, and خَافَ.

But other words on the table are not selections made by the writer out of synonyms, but are words that have become almost technical

¹) 4 : 35.

terms in Muslim theology signifying predestination. They are قَدَرٌ, خَذْلَانٌ, لُطْفٌ, تَوْفِيقٌ, كِتَابٌ, قَضَاءٌ.

In the selection made from among synonyms for examination herein, preference is given to the roots commonest in use, which naturally afford the maximum number of illustrations.

Within the limited time at the disposal of the writer a selection was unavoidable. The major part of this time was spent in repeated rapid readings of the Qur'ān to develop some "feel" into the doctrine, style and interpretation-problem of the Book. And further, a good deal of time was taken in devising a method of reducing the ethical doctrine to its chief character, viz.

GOD'S STERN JUSTICE AT THE ROOT OF THE FEAR-MOTIVE OF VIRTUE

The task of looking into hundreds of contexts of some of the roots was an occupation more pleasant when looked back to with its fruits in hand. The variety of themes was so scarce, for as we have said before, the Qur'ān is a collection of revelatory speeches connected with a movement of reform and naturally contains tremendous repetition. Then the same verses often confront us now as the context of one word, and now as of another. *And the reminders of the Judgement Day are invariably there throughout, which again is the most obvious evidence of the fact that the central theme, in the light of which the character of the Qur'ānic doctrine of Allāh is to be determined, is God's strict justice.*

None of the contexts could be missed. For example, in the mass of the contexts of حَقٌّ, only in about a dozen cases the word is applied to God. But this small result is achieved by looking into some hundred passages. In the large collection of the contexts of the derivatives of كَتَبَ, the bulk consists of the derivatives signifying books of revelation. But one and all had to be looked at while examining whether any of the derivatives speak of heavenly fore-writings of human conduct. The contexts of the derivatives of each root had to be given a topical arrangement which might yield a coherent commentary.

Not a single context of these words shown on the table is overlooked for it is in the Qur'ān's method of slight variations in repetition- the technique of alluding to the same subject, here amply, and there with brevity that the clue to the interpretation of the doctrine seems to lie.

The analysis is supplemented by a discussion on the Muḥkamāt and the Mutashābihāt (—the sound and the ambiguous verses—) into which the Qur'ān itself divides its contents.

The writer feels that the results achieved by this analysis can further be modified and refined after an exhaustive coördinative analysis of Qur'ānic phraseology on similar lines. But he will deem his labours amply rewarded if this study succeeds in convincing that this method of interpretation is more scientific than those tried on the Qur'ān hitherto. And he also feels that if the same method is applied to the examination of other phrases of the Qur'ān, his conclusion that in the Qur'ān, the doctrine of God's justice consistently prevails, will be confirmed.

A few more points about the method of treatment may be made clear here:

(1) Fluegel's numbering of verses is strictly followed.

(2) The translations adopted are those by Professor Palmer. Wherever an alteration is made, it is notified along with the reason for it. My teacher, Professor Levy, often pointed out the obsolescence of some of Palmer's expressions. But for the writer it would be too presumptuous, and in bad taste to attempt their modernisation.

(3) In some cases appendices consisting of collections of contexts have been prepared separately so that in the actual discussion only the summaries of the contexts could be given. Otherwise the flow of the arguments would become too slow and the discussion less readable. The whole translation is reproduced amid discussion only where the nature of the issue necessitates it, or where the passage is already too short to lend itself to summary. In the discussion the abbreviation 'S' will always appear wherever the context is given in summary. These summaries always tally with the summaries in capitals that form the headings of contexts in the appendices. The arrangement of contexts within any of these separate collections corresponds, as far as possible, with the sequence of arguments in the chapter based on it.

(4) No separate collections of contexts have been prepared for the discussions based on *قدر*, *رحم*, *حب*, *ود*, and *اتقى*, and the contexts of their derivatives, actual or in summary, are directly inserted into the discussion. The explanation to this is that the discussions on

these were written before the other method was thought of, and later no time was left for revising them.

The contexts of each of the remaining words not included in the appendices are so few that they could be treated directly in the discussion without making it cumbersome. They are الصمد, الآخر, الأول, وفق, خذل, لطف, ختم, القيوم, الباقي.

(5) The original Arabic text of verses, in part, or in full, is given only where thought absolutely necessary.

BOOK TWO

AN ILLUSTRATIVE EXAMINATION OF THE
ORIGINAL SENSE OF SOME OF THE QUR'ĀNIC
PHRASES BELIEVED TO BE OF METAPHYSICAL
SIGNIFICANCE

CHAPTER TWO

AL-HAQQ

GOD, THE TRUE DEITY, OR GOD, THE ONLY REALITY?

Following is the manner in which Professor Macdonald has understood the word al-Ḥaqq as applied in the Qur'ān to God:

"Thus Allāh was for him (for Muḥammad) the Reality (al-Ḥaqq), but he never asked what that meant. He would have said without hesitation, that there was when there was nothing but Allāh. Whether he would have gone on to say that there would be when there would be nothing but Allāh—as did some later sects—is uncertain. If put in rhetorical form, he would probably have accepted it as an exalting of Allāh over His creatures." ¹⁾

Professor Macdonald's understanding of this word seems to have been influenced by the meanings familiar to him through his more intimate study of speculative theology, where the word al-Ḥaqq, as an epithet of God, assumed the meanings "The Necessarily-existing by His own Essence." ²⁾

Let us first be sure of the original meanings of the word al-Ḥaqq. It is used in Arabic both as a substantive and as an epithet. As a substantive its primary signification is 'justness, propriety, rightness, correctness, or truth; reality, or the state of being confirmed, as a truth or fact, of being necessary, requisite, obligatory or due. From this primary and general signification are deduced the particular meanings of equity, justice, a right, a due, a just claim, desert, a thing deserved, anything that is owed, as a fee, hire, or pay, and a price: a duty, an obligation.

As an active participial noun and a simple epithet it signifies just, proper, right, correct, or true; authentic, genuine, sound, valid, substantial, or real; established, or confirmed as truth or fact: and

¹⁾ Art. on Allāh in the *Encyclopaedia of Islām*, vol. I, p. 304, col. 2.

²⁾ See Lane's *Arabic English Lexicon*, art. ^{حَقٌّ}.

necessary, requisite or unavoidable: and binding, obligatory, incumbent, or due.¹⁾

We have, therefore to fix if the word al-Ḥaqq in the Qur'ān is applied to God as an epithet or a substantive. This is crucial. And here we turn to its Qur'ānic contexts and grammatical clues.

As infinitive noun and simple substantive ḥaqq is contrary of buṭlān and not of bāṭil. When contrary of bāṭil it is of course an epithet. In the following two passages the word is used as the contrary of bāṭil, and so it would be more correct to translate it, not as 'the truth', but as 'the true':

"That is because God, He is the true (God) and because what ye call on beside Him is the false . . ." (31 : 29)

" . . . that for that God is true²⁾ (God) and for that what ye call on beside Him is the false . . ." (22 : 61)³⁾

Now the idea of both these passages is very simple. The non-believers are told that the gods they worship are false gods, and the true deity is Allāh. The word ḥaqq is not at all applied here to Allāh in a 'metaphysical' sense to which Professor Macdonald is led. What is meant is that the idols are false gods, not that all that exists beside Allāh is an illusion. Allāh is the true God. It is not suggested that Allāh is the only Reality.

In the following verse the phrase occurs again, and very probably in the same sense as in the two verses above, although here the phrase 'What ye call on beside Him is false' does not follow:

"That is because God, He is the true (God), and because He quickens the dead, and because He is mighty over all." (22 : 6)

It would have been difficult to decide the exact meaning of the word al-ḥaqq in this verse if we did not have before us the former two verses. Coördination of repetitions will always help us in determining the exact significance of doubtful phrases.

¹⁾ Lane's Arabic Lexicon, art. حق.

²⁾ Professor Palmer renders this as the 'the truth' in this case, whereas in the former case he renders it as 'the true'. In both the passages he renders al-bāṭil as 'falsehood', and not as 'the false'.

³⁾ The originals of these two citations are:

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَ أَنَّ مَا يَدْعُونَ مِن دُونِهِۦ ٱلْبَاطِلُ . . . (31 : 29)

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَ أَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَاطِلُ . . . (22 : 61)

The phrase *فَتَمَّالَ اللَّهُ أَلَمَّكَ الْحَقُّ* in 20 : 113 is rendered by Professor Palmer as 'Exalted then be God, the King, the Truth'. Grammatically considered, there could be no objection to this translation, for the agreement between *al-maliku* and *al-ḥaqqu* in point of the opening *al* and the ending *u* could be explained by regarding *al-ḥaqqu* as permutative of *al-maliku*. But the more obvious explanation of this agreement would be that *al-ḥaqqu* was the epithet, although we have no conclusive evidence supporting that explanation. This support comes from the two verses above, as well as from the following verse:

أَلَمَّكَ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ

"The kingdom on that day, the true (kingdom) shall belong to the Merciful . . ." (25 : 28)

The phrase *al-malik al-ḥaqqu* could be rendered as 'the king, the truth'. But in the present verse, in which almost certainly the same idea is being conveyed in slightly different words, it will be very awkward to translate the phrase *al-mulk al-ḥaqqu li al-Rahmāni* as 'The kingdom, the truth shall belong to the Merciful'.

But the very phrase *al-malik al-ḥaqq* which in 20 : 113 Professor Palmer translates as 'the king, the truth' he replaces by the translation 'the true king' in 23 : 117. This seems to be the correct translation.

The alternative meaning of *al-ḥaqq* as an epithet of God, viz. 'the just' or 'the righteous' adopted by Redhouse¹⁾ and others, is out of question here. Apart from the fact that the antithesis of 'the true God' and 'the false gods' is suggested within these passages, the word *al-ḥaqq* when meaning 'the just or the righteous' is not applied to men or to any deity. We only speak of *al-dāin al-ḥaqq* (—the just due) and *al-da'wā al-ḥaqq* (—the just claim), etc.

So it seems that the word *al-ḥaqq* as applied in the Qur'ān to God, means, neither 'the truth' nor 'the righteous'. It means the true or the real deity.

There are only four other passages in which a similar use of *al-ḥaqq* as an epithet of Allāh occurs. They describe Him as the true Lord, the true Sovereign or guardian, and the true God:

"That is God, your true Lord! (رَبُّكُمْ الْحَقُّ) and what is there after the truth but error?" (10 : 33)

"... and then are they returned to God, their true Sovereign

¹⁾ Article on the Most Comely Names in J.R.A.S., 1880.

(مَوْلَاهُمْ الْحَقُّ). Is not His the rule? but He is very quick at reckoning up."

(6 : 62)

"There shall every soul prove what it has sent on before; and they shall be returned unto God, their God, their true Sovereign (مَوْلَاهُمْ الْحَقُّ) and that which they devised shall stray away from them." (10 : 31)

"In such a case the patronage is God's, the true (God)."

(عِنَّا لَكَ أَوْلَايَةٌ لِلَّهِ الْحَقُّ) (18 : 42)

There remains only one verse in which the word is applied to God in a manner that it can be read as an epithet as well as a substantive:

"On that day God will pay them with their just due; and they shall know that God,

He is the true, the manifest
or the plain truth."

(هُوَ الْحَقُّ الْمُبِينُ) (24 : 25)

Taken as an epithet, the word here would, of course, mean 'the true' as opposed to 'the false'. But if we deviate from that sense in this case, and make it a substantive, even then the signification of the phrase remains far removed from any 'metaphysical' implication. If God is here called the reality or the truth, the intended meaning to which our sense of historical perspective of Qur'ānic times should drive us is simple. The verse does not emphasise more than that God is not unreal—that He is no myth, no illusion. He is real. But there is nothing in the verse to suggest that God is the only Reality and that His creatures are not real. Such a metaphysical distinction does not belong to the simple genius of the Qur'ān.

We must not, however, overlook that the context of the phrase in this last verse is such that it calls for a different idea, viz. truthfulness. And so admitting of a *metaphorical* use of the substantive al-ḥaqq, we may alternatively translate the verse thus:

"On that day God will pay them their just due; and they shall know that God, He is (Himself the very) plain truthfulness."

On no other occasion is the word ḥaqq applied in the Qur'ān to God as is shown in the results of an exhaustive scrutiny in Appendix I. It is, however, applied to God's promise, His word, His judgement, etc. The ideas that He has created the world with ḥaqq (= justice), that His word is ḥaqq (= true), and that His promises are ḥaqq (= true), and that He will decide the affairs on the judgement day with ḥaqq (= justice) are quite frequent.

CHAPTER THREE

THE QUR'ĀN AND

(a) GOD'S ETERNITY (b) GOD'S SELF-SUBSISTENCE

It would be vain to search in the Qur'ān a discourse on such a 'metaphysical' question as the nature of God's existence prior to His creating anything. The first we know of Him is He with angels who are beings that are not capable of disobeying Him. And directly comes the story of Adam's creation, the disobedience of Iblis and Adam, and the beginning of mankind. God is therefore not described in the Qur'ān as an abstract essence with a minimum of eternal qualities which the theologians made of Him, but as a majestic ruler of His creation, unto whom men must resign themselves.

It is not without a stretch of interpretation that the theologian can find scriptural evidence of God's eternity. The most pertinent quotation would be the following verse:

"He is the first (al-Awwal), and the last (al-Ākhir) . . ." (57 : 3)

Now strictly speaking al-Awwal at best refers to God's priority over everything, but not eternity. Al-Ākhir in the same way only means One who will be the last, but not necessarily everlasting.

There are two passages alluding to God's everlastingness:

"Everyone upon it (=the earth) is transient, but the face of thy Lord endowed with majesty and honour shall endure." ¹⁾ (55 : 26-7)

"And rely upon the Living One who dies not . . ." ²⁾

Now these passages in themselves do not necessarily cover the conception of divine eternity in its widest sense. But there is nothing in them that may rule out that conception. If they do cover it, then

¹⁾ 55 : 27. وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝

The epithet al-Bāqī, found in the panel of the so-called most comely names is based on this verse.

²⁾ 25 : 60. . . . تَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

Al-Hayy is used for God also in 2 : 256, 3 : 1, 40 : 67 and 20 : 110, but without being followed by the phrase 'who dies not'.

we must remember that they do so not on a philosophical but a prophetic and ecstatic level, which seeks to conceive the universe and God, by feeling, intuition and inspiration. And therefore, the nature of this prophetic conception of eternity is only that of a realisation of the superiority of God's existence over the transitory existence of human beings and of this tangible world. "Everyone upon the earth is transient and the face of the majestic Lord shall endure." (55 : 27) So this conception is not a puzzle of God's priority over Time, which was a product of Muslim theologians. A theologian who wanted to prove that God existed before Time would quote the word *as-Awwal*. But then he was allegorising this phrase, and not giving a faithful exposition of the Qur'ān. In the Qur'ān, the Book immediately addressed to the simple Arabs of the Prophet's days, eternity of God was presented not as an idea, but as a feeling. The Prophet and the unsophisticated Muslims around him, must only have felt, and not worked out the thought, that God existed 'always', that He, the Creator, obviously existed prior to the things He created.

If we proceed with these verses as premises to work out the relationship of Time and Deity, we are stepping out of the bounds of Qur'ānic thought. We are beginning to read meanings into the Qur'ān, for now the verses no longer serve as they were intended to serve, being expressive of God's glory and superiority. We are divorcing them from their true spirit, and we are using them to support our own metaphysical pre-conceptions. The phrases are obviously not used in the Qur'ān metaphysically.

Let us further illustrate in what spirit the Qur'ān should be understood. The idea of everlastingness occurs in the Qur'ān in another context too. Here again it does not occur with any metaphysical significance. The subject in this case is not God's eternity, but the eternity of the bliss and torture awaiting the virtuous and the wicked.¹⁾ For the theologian, the eternity of men's abode in hell or paradise would raise many biological and other problems.

But the pursuit of such problems was beyond the scope of the Qur'ān wherein the bountiful bliss of Paradise is said to be eternal signifying how ample it is, and the grievous torture of hell is said to be eternal signifying that it is all the more horrifying.

¹⁾ خُلُودٌ فِي الْجَنَّةِ أَوْ الْجَهَنَّمَ

Al-Şamad is another word widely believed amongst commentators to mean the Eternal or the Everlasting. It occurs only once in the Qur'ān, in Sûrah 112 :

Professor Palmer's translation

1. Say, 'He is God alone!
2. God the Eternal (Allāh al-Şamad).
3. He begets not and is not begotten!
4. Nor is there like unto Him anyone.'

When trying to understand the Qur'ānic meanings of such words as al-Şamad, we cannot make it a hard and fast rule that the Qur'ān always uses them in their pre-classical sense; for in great books of reform words assume new significance and emphasis. An obvious example of it is the word Allāh, which although it may have existed before Qur'ānic times, is an altogether new conception in the Qur'ān. And yet in a very great majority of cases we shall succeed in striking at the true sense, if we give preference to the primitive and pre-classical sense of words. Below we give summary-extracts from Lane's Arabic Lexicon in which we can almost smell that the meaning 'eternity' attached to the word al-Şamad is a post-Qur'ānic development:

صَدَّ إِلَيْهِ، صَدَّ—He tended, repaired, betook himself, or directed himself, or his course, or aim, to, or, towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; or had recourse, to him in exigencies; synonym قَصَدَ

صَدَّ (with the article ال an epithet applied to God.)—A lord; because one repairs, betakes himself, or has recourse, to him in exigencies; or when applied to God, because affairs are stayed, or rested, upon Him (أَصْدَتْ إِلَيْهِ) and none but He accomplishes them; or a person to whom one repairs, betakes himself, or has recourse, in exigencies: you say, صَدَّ صَدَّ meaning a lord, or chief, to whom recourse is had: or صَدَّ signifies a lord to whom obedience is rendered, with whom no affair is accomplished: or one to whom lordship ultimately pertains: or a lord whose lordship has attained its utmost point or degree; or continues for ever, after its creatures have perished; or the Creator

of everything, of whom nothing is independent, and whose unity everything indicates: or one who takes no nourishment, or food: also high, or elevated;

The primary sense of the word then is 'One to whom men have recourse in need' and its occurrence in the Qur'ān in that sense is very natural. This primary sense has no germs in it of the idea of eternity. How does the idea become attached to it then? The origin can almost certainly be traced back to the fact that the phrase *Allāh al-Ṣamad* immediately precedes the verse,

"He has not begotten and is not begotten."

This contiguity must have offered the theologians some scope of speculation on the word *al-Ṣamad*, so that they could go one step forward and interpret thus: "*al-Ṣamad* is He who has not begotten and is not begotten." And whereas, 'the not-begotten' and 'the not-begetting' together do not cover the idea of 'the eternal', they somehow suggest boundlessness.

In the last sentences of the extracts from Lane given above we can see that the growth of meanings upon the word *al-Ṣamad* goes in other directions too. For example we find there the meaning "The Creator whose unity everything indicates." This meaning originates almost certainly from the fact that the phrase *Allāh al-Ṣamad* is immediately preceded by the phrase "*Huwa Allāhu Aḥad*" (= He is God Alone). Another development upon the meaning of the word is God's not requiring any nourishment—again a meaning transferred to the word *al-Ṣamad* from interpretations of the verse immediately following it (viz. He has not begotten and is not begotten). Commentators are naturally led by this verse to speculate on various conditions of God's non-corporeality, His not requiring nourishment being one of them.

Al-Ṣamad may have been adopted by theologians to connote divine eternity, perhaps because in the Arabic language there is no word for 'eternal'—a Being with no beginning nor end. There are two other words (not applied in the Qur'ān to God) which have been added to the so-called most comely names of God by Muslims. They too are not wide enough. *al-Qadīm* (literally the prior or the ancient) is a word very popular with the Sūfī poets of Iran who found an escape in speculating on the mysteries of God's infinite past from the future horrors or His judgement on the judgement Day.

It was also used by the Mutakallimīn or the Scholastic theologians, as the opposite of *muḥdath* (= created in time). The other non-Qur'ānic name of God is *al-Dā'im*, which like the word *al-Bāqī* only means one who *will* always remain. The Arabic phrase *lā yazālu* too means one who will not cease to be. The word *azalī* connotes only an infinite past, while *abadī* connotes only an infinite future.

It may be repeated in conclusion that the Qur'ān has nothing in it that may rule out the idea of divine eternity, but on the other hand, the subject is too abstract and metaphysical to have found much room in a Book which deals more with God's dealings and covenants with mankind and with the ethical relations between God and man. That God is the first and the last, that He is the Living One who dies not, and that He is the Majestic Being who will endure, only express the contrast in which the transient world and the everlasting Creator stand. God was there when this tangible world was not there, and when the angels did not exist. He created all that is in the heavens and the earth. And God will be there when we are dead and when the world will cease to be.

Like the word *al-Ṣamad*, there is another word which has undergone exactly identical development. The word is *al-Qayyūm*, originally meaning the Fixed, the Stable, and then secondarily, the Permanent, the Lasting. The word is applied to God only three times in the Qur'ān,¹⁾ and is applied to none else. Every time it is preceded by the epithet *al-Ḥayy* (= the Living), whose sense of everlastingness is transferred to the word *al-Qayyūm*. In the famous Verse of the Throne²⁾ the word is immediately followed by the anti-anthropomorphic description "Slumber takes him not, nor sleep . . ." The strain of the latter description seems to have led the commentators to read similar ideas into the word *al-Qayyūm*, and the word has assumed the sense of self-subsistence.

A historical study of a large number of Arabic words will reveal how their original and primary sense has been transformed through speculative interpretations of their contexts in the Qur'ān.

¹⁾ 2 : 256, 3 : 1, 20; 110.

²⁾ آية 2 : 256 الْكَرْسِيِّ

CHAPTER FOUR

DIVINE QUDRA (= POWER)

(Note: The references in this Chapter in the form Hg 1, Hg 2, etc., are to headings in Appendix II. The abbreviation 'S' indicates that the passage is given in summary and not in full.)

Muslim theology developed the conception that God Himself is creating, or at least willing, every individual human action. This conception presented difficulties. Is God the creator of evil deeds of men? The answer was No. But this answer was confronted by difficulty of its reconciliation with the other theological and non-Qur'ānic idea of God's absolute Omnipotence. If you say that God cannot create or will evil deeds, you mean that God is not Omnipotent.

The Qur'ān contains neither of these two metaphysical ideas. To prove divine Omnipotence the theologian will readily quote the isolated phrase of the Qur'ān:

"God is the possessor of power over everything." ¹⁾

Before we examine the contextual significance of this particular phrase, which occurs more than thirty times in the Qur'ān, let us analyse the contextual significance of other phrases in the Qur'ān which allude to God's power by means of derivatives of قَدَر. In all these allusions the Qur'an obviously does not give metaphysical demarcations of the extent of God's power. The allusions are always rhetorical.

The title of 'The Powerful King' (Malikin Muqtadirin) is used for God in the following verse:

"Verily, the pious shall be amid gardens and rivers, and in the seat of truth, with the Powerful King." (Hg. 1)

The following verse does not imply more than that the Prophet Yūnus was wrong in thinking that God had no power over him:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ¹⁾ This is otherwise translated by English translators as 'He is mighty over all' or 'He is able to do everything'. In this Chapter we shall uniformly render it as 'God is the possessor of power over everything'.

And DHu'nnūn who thought we had no power over him, later said, 'I was of the evil-doers' and we answered him and saved him—S. (Hg. 2)

Here is a verse which purports only to glorify God's might:

We send down water from the heaven. We have the power to take it away—S. (Hg. 3)

The significance of the epithet 'Powerful' in the following verse cannot be fixed at once. It can mean that God has the power to see what goodness you hide or that He has the power to forgive. But these are only speculations:

"If ye display good or hide it, or pardon evil, verily, God is pardoning and powerful." (Hg. 4)

There are allusions to Divine Power to the effect that God has the power to seize the defiant or help the pious against the wrong-doers:

We seized the people of Pharaoh with the seizing of a mighty, powerful one—S. (Hg. 5)

We will surely take vengeance on them, for, verily, we have power over them—S. (Hg. 6)

God has the power to help those who have been wronged—S. (Hg. 7)

In the following words of encouragement addressed to the believers the phrase 'God is powerful' probably means that God has the power to foster goodwill between the believers and the not-yet believers:

Mayhap that God will place love between you and your antagonists. God is powerful—S. (Hg. 8)

In some passages reminders of God's might serve as warnings and threats to the defiant:

He is able (= has the power) to send torment on you and to confuse you in sects—S. (Hg. 9)

God is able (= has the power) to send down a sign that would make them bend—S. (Hg. 10)

We are able (= have the power) to change them for others better—S. (Hg. 11)

"If He will He can make you pass away O men and bring others. God is able (= has the power) to do that." (Hg. 12)

Have they not seen the end of those of yore who were stronger? Nothing can make God helpless. He is knowing, powerful—S. (Hg. 13)

Does man think that none is able (= has the power) to do aught against him?—S. (Hg. 14)

The following verse says that the Judgement Day is no myth and that God has the power to show the Prophet what He promises:

"And verily We are able (= have the power) to show thee that which we have promised." (Hg. 15)

The warning that God has the power to bring a new creation instead has occurred already. It is difficult to decide if the following verse contains the same threat or is merely a glorification of God's might:

"Is not He who created the heavens and the earth able to create the like thereof? Yea. He is the knowing creator." (Hg. 16)

There are allusions to God's power signifying that God has the power to create:

God's is the kingdom. He creates what He wills, grants to whom He wills males, females, and pairs, makes whom He wills barren. He is knowing, powerful—S. (Hg. 17)

He it is who created man from water. He is powerful—S. (Hg. 18)

God it is who creates you of weakness. He creates what He wills. He is the knowing, the powerful—S. (Hg. 19)

It is a possibility that God's power to create in the above verses is mentioned as evidence of His power to raise the dead on the Resurrection Day. This is suggested by comparison of these verses with those that now follow:

God created you. Then He will take you to Himself. He is knowing, powerful—S. (Hg. 20)

Let man look from what he is created. From water. God is able to raise him on the Judgement Day—S. (Hg. 21)

Does man think that he shall be left to himself? God created him and fashioned him. Is He not able to quicken the dead?—S. (Hg. 22)

"Does man think that We shall not collect his bones? Able are We to arrange his finger tips." (Hg. 23)

"And of His signs is the creation of the heavens and the earth, and what He hath spread abroad therein of beasts; and He is able to collect them when He wills." (Hg. 24)

God is the Possessor of Power over Everything

We are now in a position to analyze the rhetorical significance of the phrase 'God is the possessor of power over everything' within its contexts. The effect of this phrase is the same as we have felt in the allusions to God's power examined so far.

The real subject of the following passage is that God has the power to quicken the dead. The ending phrase here obviously does not mean that God can do any fantastic or hideous thing. It serves as a rhetorical climax immediately after the phrase 'God has the power to quicken the dead':

God who was not wearied of creating the heavens and the earth has the power to quicken the dead. He is the possessor of power over everything—S. (Hg. 25)

Several times the phrase occurs in the same context signifying that God has the power to return mankind to life on the Resurrection Day:

Behold how the creation appeared. Then God returns the creation. He is the possessor of power over everything—S. (Hg. 26)

Look how God quickens the earth after its death. He is the quickener of the dead. He is the possessor of power over everything—S. (Hg. 27)

He who quickens the earth will quicken the dead. He is the possessor of power over everything—S. (Hg. 28)

"His is the kingdom of the heavens and the earth. He quickens and kills. He is the possessor of power over everything." (Hg. 29)

He quickens the dead. He is the possessor of power over everything—S. (Hg. 30)

Look at him who looked at the ruins of a village and said, 'How will God revive this?' We made him die for a hundred years and raised him. He said, 'God is the possessor of power over everything'—S. (Hg. 31)

Wherever ye are, God will bring you all together. God is the possessor of power over everything—S. (Hg. 32)

He quickens the dead. He is the possessor of power over everything. He raises up those who are in the tombs—S. (Hg. 33)

God's are the unseen things. The matter of the Hour is easy for Him. He is the possessor of power over everything—S. (Hg. 34)

"Unto God is your return, and He is the possessor of power over everything." (Hg. 35)

God's power to create is an oft-occurring theme. The following passage says that what God wills to create, He does create, for He has the power to create it:

He creates what He wills. He is the possessor of power over everything—S. (Hg. 36)

Here is a verse glorifying God's mighty control of nature:

We send down water from the sky and the vegetation of the earth is mingled therewith. And on the morrow it is dried and the winds scatter it. God is powerful over everything ¹⁾—S. (Hg. 37)

Following is a verse on the subject of God's vigilance over men's conduct. The concluding phrase here can either be taken as a warning

¹⁾ In this solitary case the usual phrase $\text{عَلَى كُلِّ شَيْءٍ قَدِيرٌ}$ is replaced by $\text{عَلَى كُلِّ شَيْءٍ مُّقْتَدِرٌ}$

$\text{عَلَى كُلِّ شَيْءٍ مُّقْتَدِرٌ}$

of God's power to punish or as a remainder that it is within God's power to know what men do:

If ye hide that which is in your breasts, God knows it. He knows what is in the heavens and the earth. He is the possessor of power over everything—S. (Hg. 38)

In the following context the phrase can be understood either as connected with "He creates what He wills" thus hinting that Messiah was only a creaturely being whom God had the power to create by super-natural means, or as connected with 'Who hath hold on God if He wished to destroy Messiah?' thus signifying that Messiah is a creature whom God has the power to destroy.

Alternatively, the phrase can be read as a mere climax of the tone of reprimand towards Christians:

They misbelieve who say, 'God is Messiah.' Who has hold on God if He wished to destroy Messiah? His is the kingdom. He creates what He wills. He is the possessor of power over everything—S. (Hg. 39)

And again the hypocrites are threatened that God has the power to punish them:

If God willed, He would go off with the hearing and the sight of the hypocrites. He is the possessor of power over everything—S. (Hg. 40)

None can stop God from demonstrating justice on the Last Day. He will forgive and punish, for He is the possessor of power over everything:

God will call you to account. He forgives whom He wills and punishes whom He wills. He is the possessor of power over everything—S. (Hg. 41)

God has the sole power to honour or abase men. He has the power to interchange night and day:

Say, 'O Lord of the kingdom! Thou honourest whom Thou willest, and abasest whom Thou willest. Thou art the possessor of power over everything. Thou dost interchange night and day and create the living from the dead—S. (Hg. 42)

God's power is supreme. None can dispel the harm willed by him nor stop the good fortune coming from Him:

"And if God touch thee with harm, there is none to take it off but He; and if He touch thee with good, He is the possessor of power over everything." (Hg. 43)

In some contexts the allusion to God's might is made by the very

phrase signifying that God had the power to help the believers in their battles against the unbelievers. The following passage occurs almost in the very beginning of the Sūra al-Hashr, and is explained by commentators as alluding to the easy success achieved by the believers in the expulsion, from Medina, of the tribe of Banū Naḍir who are recorded to have betrayed the Prophet:

“And as for the spoils that God gave to His Apostle from these (people), ye did not press forward after them with horse or riding camel; but God gives His Apostle authority over whom He wills, for God is the possessor of power over everything.” (Hg. 44)

There is a similar context of this phrase which relates how God led the course of events in the Battle of Badr to the advantage of the believers. The occurrence of the phrase in that long passage can only be understood as signifying that God had the power to bring success to the believers, and loss to their enemies (see under Hg. 45).

The significance of the phrase is the same in the following two passages:

God drove down the people of the Book who had helped your enemies, O believers! God is the possessor of power over everything—S. (Hg. 46)

God promised you spoils which ye have gained. There are other spoils which God has encompassed. God is the possessor of power over everything—S. (Hg. 47)

In the following passage explained as addressed to those reluctant to join the Campaign of Tabūk, the phrase serves as a reminder of God's power to punish the half-hearted:

O believers! unless ye march, He will punish you. Ye cannot hurt Him. He is the possessor of power over everything—S. (Hg. 48)

The significance of the phrase is uncertain in the following verse. It can either be read as a reminder of God's power to punish the people of the Book mentioned, or as connected only with the phrase ‘Pardon and shun them till God brings His command’, thus signifying that God is powerful so that His command alone is to be followed:

“Many of those who have the Book would fain turn you back into misbelievers after ye have once believed, through envy from themselves, after the truth has been made manifest to them; but pardon and shun them till God brings His command; verily, God is the possessor of power over everything.” (Hg. 49)

In the following passage the phrase can be understood to mean that God has the power to replace earlier revelations with better

ones. But it can also be read as an independent phrase glorifying God's might:

Whatever verse we may annul or cause thee to forget, we will bring a better one than that. God is the possessor of power over everything. His is the kingdom -S. (Hg. 50)

There are four other passages in which the exact significance of the phrase is difficult to determine. The first of these is a verse said to be relating to the loss which the believers suffered in the Battle of Uḥud by disobeying the Prophet:

"When an accident befalls, ye say, 'How is this?' Say, 'It is from yourselves.' God is the possessor of power over everything." (Hg. 51)

The phrase in this case can be read as a reminder either of God's might in general, or of God's might displayed in His having punished the believers for their disregard of the Prophet's orders.

In the following passage again the phrase can be read as a reminder of God's power in general or with particular reference to God's being able to send warners, or to His having the power to punish those who are heedless of the warnings:

O People of the Book! A warner has come to you, lest ye say, 'There has not come a warner'. God is the possessor of power over everything —S. (Hg. 52)

And so with the following:

The believers (in Paradise) shall say, 'Lord! perfect for us our light and forgive us. Thou art the possessor of power over everything.' —S. (Hg. 53)

The phrase can here be understood as representing the idea, 'Lord! it is in Thy power to perfect our light and to forgive us.'

And in another verse the phrase immediately follows the mention of God's creatorhood and His kingdom of the heavens and the earth. The entire verse is a piece glorifying God's majesty and might:

God it is who created seven heavens and the earth. The bidding descends between the heavens and the earth that ye may know that God is the possessor of power over everything—S. (Hg. 54)

There remain only four occurrences of the phrase. In each of them the phrase is accompanied closely by the mention of God's kingdom of the heavens and the earth. These occurrences can be called "contextless" in the sense that apart from the idea of God's kingdom, there is nothing around them to which the immediate significance

of the phrase might readily be referred. Only one of these may be quoted ¹⁾:

"Blessed be He in whose hand is the Kingdom, for He is the possessor of power over everything." (Hg. 55)

This is the very first verse of the Sūrah of Mulk (= Sūrah 67). We cannot readily connect the phrase with the subjects that immediately follow it in the second verse. Let us have a look at verses 2 to 6:

"(He) Who created death and life, to try you, which of you does best; for He is the mighty, the forgiving!

Who created seven heavens in stories; thou canst not see any discordance in the creation of the Merciful!

Why, look again! canst thou see a flaw? Then look again twice!—thy look shall return to thee driven back and dulled!

And we have adorned the lower heaven with lamps; and set them to pelt the devils with; and we have prepared for them the torment of the blaze!

And for those who disbelieve in their Lord is the torment of hell, and an evil journey shall it be!"

The themes that immediately follow the phrase will be found in the vicinity of almost any phrase of the Qur'ān. We cannot here determine the exact context of the phrase. Does God's power here refer to God's ability to create and His ability to punish the misbelievers? Probably yes. But supposing there were, in addition to all these occurrences of the phrase, a sūrah in the Qur'ān consisting of only one verse, the first verse of Sūrah 67. What scientific interpretation of the phrase in question could we think of after having analysed its purely *rhetorical* significance within contexts? Certainly we would bear in mind that the phrase is not a metaphysical proposition implying absolute Omnipotence. We know that when the Qur'ān says 'God is the possessor of power over everything', it does not mean that God can create another God, or that He can annihilate Himself permanently or temporarily, or that He can say that two and two make five and yet feel happy.

¹⁾ For the other three see Hg. 56.

BOOK THREE

AN EXAMINATION OF THE CONTEXTUAL
SIGNIFICANCE OF SOME OF THE
QUR'ĀNIC PHRASES BELIEVED TO SIGNIFY THAT
GOD PREDESTINES HUMAN ACTION



CHAPTER FIVE

DIVINE 'ILM (= KNOWLEDGE)

(Note: The reference in this Chapter in the form of Hg. 1, Hg. 2, etc., are to headings in Appendix III. The abbreviation 'S' indicates, as usual, that the context is given in summary, and not in full.)

The primary object of this Chapter is to examine if the Qur'ān contains the idea of God's fore-knowledge of human action.

A glimpse of how theologians conceived the divine attribute of 'complete, and therefore changeless knowledge' in relation to predestination may be had in Article 5 of *Fiqh Akbar*, translated by Professor Wensinck ¹⁾:

"Allāh has not created things from a pre-existent thing. Allāh had knowledge concerning things before they existed, from eternity; He had so decreed and ordained them that nothing could happen either in this world or in the next except through His will, knowledge, decision, decree and writing on the preserved table. Yet His writing is of a descriptive, not of a decisive nature. Decision, decree and will are His eternal qualities, without how, Allāh knoweth the non-existent things in the state of non-existence, as not existing; and He knoweth how they will be. And He knoweth the existing things in the state of existence, as existing; and He knoweth how their vanishing will be. Allāh knoweth the rising in the state of his rising, as rising. And when he sitteth down, He knoweth him as sitting down, in the state of his sitting down, without a change in His knowing and without His getting knowledge. But change and difference come into being in creatures."

The following paragraph from Article 6 of the same work develops the same idea, with particular reference this time to men's belief and unbelief ²⁾:

"Allāh did not compel any of His creatures to be infidels or faithful, and He did not create them either as faithful or infidels, but He created them as individuals, and faith and unbelief are the acts of men. Allāh knoweth the man who turneth to belief as an infidel in the state of his unbelief; and if he turneth to belief afterwards, Allāh knoweth him as faithful, in the state of his belief; and He loveth him, without change

¹⁾ The Muslim Creed, p. 190.

²⁾ Ibid., p. 191.

in His knowledge or His quality. All the acts of man—his moving as well as his resting—are truly his own acquisition (Kasb), but Allāh creates them and they are caused by His will, His knowledge, His decision, and His decree.”

Professor Wensinck’s commentary on Article 5 is most interesting. Part of it we shall reproduce here, before proceeding to the Qur’ān’s position on God’s foreknowledge of men’s conduct.

“Another way of avoiding the difficulty . . . of a too rigid predestination,” comments Professor Wensinck, “was found in the doctrine of God’s foreknowledge. ‘Allāh had knowledge concerning things before they existed, from eternity’, as the present article expresses it. For there can be little doubt that the introduction of this doctrine was meant to be a kind of mother-conception containing the germs of creation and predestination, but in a milder form which made these dogmas more acceptable to scrupulous minds. As a matter of fact, the foreknowledge of God follows in the present article immediately on the *creatio ex nihilo*, and is followed immediately by the doctrine of decree. It has two aspects and adequately fulfils its function. Some of the Mu’tazilites rejected the idea of God as the Creator; according to them the creative function consisted rather in forethought; and Oriental Christianity, through its mouthpiece John of Damascus, gave to divine prognosis the place which the decree holds in Muslim dogmatics; it did not give up the idea of predestination, trying to harmonize the two: ‘For,’ says John, ‘on account of His forethought God has already established all things, in accordance with His bounty and His justice.’ Ash’arite theology, on the other hand, starting from the dogma of predestination, approaches that of divine forethought, trying in this way to harmonize the two and thereby to weaken the Mu’tazilite position.¹⁾

From these academic disputes over the question of God’s foreknowledge and predestination we shall now transport ourselves back into the unsophisticated days of the Prophet’s mission when the Qur’ān was revealed. The subject of divine knowledge occupies a very different place in the speeches of revelation. The epithet ‘Alīm, found in all the lists of the so-called Most Comely Names of God conveys nothing about the significance of allusions to God’s knowledge in the Qur’ān. And no words could in this matter be more vague and misleading than ‘the Omniscient’ and ‘the all-knowing’ so often used by modern students of Islām. Here again, undoubtedly, it is Muslim theology which has misled them. Theology, as we have seen above, has chosen to attribute to God ‘Omniscience’ in its widest

¹⁾ Ibid., pp. 211-212.

sense, thus attributing to Him foreknowledge of every human action. This idea is certainly alien to the Qur'ān.

The sentence 'God knows all things' occurs as many as twenty times in the Qur'ān. But the way this sentence occurs looks least like one in which it is the nature and extent of divine knowledge that are being analysed. Throughout, the sentence occurs rhetorically.

Let us consider these passages one by one:

God knows what is in the heavens and the earth. He is with them wheresoever they be. He will let them know on the judgement day what they have done. God all things doth know—S. (Hg. 299).

The last of these sentences is used implying threat as much as the sentences preceding it. Every word of the passage is trying to impress more and more deeply upon the unbelievers as well as believers around the Prophet that God is not heedless of their conduct. He knows what they are doing. Let there be no mistake about it.

Is there any justification in applying to God the word 'Omniscient' on the strength of this passage and then proceeding to say that God knows what a man will do in 3000 A.D.? Supposing a detective Mr. A. catches a burglar red-handed and says, 'Now I know everything.' Can we proceed upon this exclamation to argue that Mr. A. claimed to have learnt all the plays of Bernard Shaw by heart? It has been said before that the significance of any rhetorical utterance can be understood only by referring to the situation that occasioned it and by turning to the effect it was meant to create. Any theological speculation on the nature and extent of God's knowledge on the basis of the detached phrase 'God knows all things' will be a departure from the spirit in which it was revealed.

In all the remaining cases in which this phrase occurs there is a definite context to which it has reference, and within which it has a particular emphasis.

In the following two passages the phrase occurs, as in the last passage, by way of threat:

He knows what ye are at. He will inform you of what ye have done. God all things doth know—S. (Hg. 300)

All will have a portion of what they earn. Ask God of His grace. He knows all things—S. (Hg. 301)

The passage that follows these three does not contain threatening phrases like 'He will inform you of what ye have done' or 'All will have a portion of what they earn', which are found in the preceding

three. But here again 'God knows all things' means 'Beware! ye cannot hide anything from God':

"If ye display a thing or conceal it, God all things doth know."
(Hg. 302)

The following two passages contain ordinances. The first of the two relates to the subject of divorce and warns the believers not to transgress the limits set by God. In conclusion comes the reminder, 'fear God, for God all things doth know'. In the second there are ordinances relating to business-transactions and their documentation, followed by the phrase 'fear God, for God teaches you, and God knows all things':

Do not keep divorced women by force to transgress when they have reached the prescribed time, and fear God; and know that God all things doth know—S. (Hg. 303)

Let not the scribe or witness of your transaction come to harm, for if ye do, it will be abomination. And fear God, for God teaches you, and God all things doth know—S. (Hg. 304)

In this last passage there comes the intervening phrase 'God teaches you' which makes it difficult for us to decide whether the final sentence 'God knows all things' implies the usual threat, or is linked with God's teaching and imparting His knowledge and wisdom by means of these ordinances. It can have either of the two implications, or may be it is a winding phrase having double reference. But it is certain that it has a definite context from which it cannot be separated.

There are two verses¹⁾ saying 'God extends provision to whom He wills. God all things doth know.' There are not a few passages in the Qur'ān in which the allusion to God's knowledge follows sentences in the form 'God shows mercy to whom He wills', 'God guides whom He wills', 'God helps whom He wills', etc.²⁾ This phraseological habit is not without significance. In all such cases "God knows" means "God is doing so not without knowledge, discrimination and calculation. He knows whom to provide, whom to help, whom to guide, etc."

The significance of the phrase 'God knows all things' is not different in the following passage:

¹⁾ Under Hg. 305.

²⁾ See all the cross-references to headings against No. 305 in the Index prefixed to Appendix III.

Cf. also examples on p. 72 sqq. in the next chapter.

"No calamity befalls but by the permission of God: and whoso believes in God, He will guide his heart, for God all things doth know." (Hg. 306)

The phrase in this passage may be regarded as referring merely to the second half of the passage signifying that God knows who believes and so deserves to be guided, or also to the first sentence of the passage, thus signifying also that no calamity befalls without God's permission and *knowledge*.

Similar is the significance of the phrase in the following verse:

"Nor will God lead astray a people after He had guided them until that is made manifest to them which they have to fear; verily, God all things doth know." (Hg. 307)

The significance here is the same, i.e. God does not lead men astray without first trying them with His ordinances and warnings. He leads them astray knowingly, i.e. when He knows that they have been heedless.

One passage (Hg. 308) speaks of the help rendered by God to the believers and ends in the phrase 'God knows all things' signifying that God is never heedless of the affairs of the believers and always looks after them. In another passage (Hg. 309) the appeal of the phrase is, as usual, purely rhetorical. The passage seems to be an answer to the doubts of misbelievers concerning Resurrection and reminds them of how God created them first, so that it is not difficult for Him to raise them after they are dead, for "He knows all things". He knows how to create and bring the dead to life.

The next passage tells the misbelievers that there is no doubt in the Apostleship of Muḥammad. He is the seal of the Prophets. God knows that He is the seal of the Prophets. God knows all things. It is with God's knowledge and at His bidding that Muḥammad had declared his apostleship:

"Muḥammad is not the father of any of your men, but the Apostle of God, and the Seal of the Prophets; for God all things doth know!" (Hg. 310)

Verily similar is the effect of the phrase in the following retort:

"Say, 'Will ye teach God your religion, when God knows what is in the heavens and the earth, and when God all things doth know'." (Hg. 311)

In the six passages that now follow, there are definite contexts governing the phrase. But it is difficult to decide what precisely is its

significance in each case. Let us consider each of them in turn:

God guides to His light whom He wills. God strikes out parables for men. God all things doth know—S. (Hg. 312)

It is possible that the ending phrase is connected only with the sentence 'God strikes out parables for men' signifying that God possesses knowledge and wisdom whereof He imparts to men by means of parables, or may be it is connected with 'God guides whom He wills', meaning, as brought out earlier, that He guides one when He knows that he or she deserves to be guided. But we certainly know that the phrase cannot be separated from the rest of the passage. It does not signify 'Omniscience'.

Consider again the following context:

God makes these ordinances manifest to you lest ye err. God all things doth know—S. (Hg. 313)

This piece occurs at the end of some ordinances concerning the disposal of legacy. It is difficult to decide here whether "God all things doth know" is connected only with "God makes these ordinances manifest to you" or is a continuation only of "lest ye err" serving as the usual reminder of God's vigilance.

The next passage runs as follows:

Those who have fled and fought in God's cause and those who helped them are the (true) believers. But blood-relations are nearer in kin by the Book of God. God all things doth know—S. (Hg. 314)

The first half of this passages says that the Meccan immigrants and their Medinite helpers are the true believers. The second half says that the Qur'ān enjoins the preference of blood-relations in the matter of charity and help. It is, therefore, difficult to decided whether the concluding phrase refers to God's *knowing* the true believers from the hypocritical believers, or to His *knowing* where men should spend in charity.

The construction of the following passage is somewhat obscure. Either 'God knows all things' here signifies that God knows what rituals to prescribe for men, or that God is watchful and knows the conduct of all who respect or disrespect the rituals prescribed by divine ordinances, and so will punish and forgive accordingly:

God has made the Ka'ba a station for men, and the Sacred Month, and the offering that ye may know that God knows what is in the heavens and the earth. God knows all things. He is keen to punish, yet, forgiving, merciful—S. (Hg. 315)

The following passage is evidently addressed to Christians and tells them that God knows all what He has created, and knows that He has created no son of His own. But the phrase in question here might have been intended to signify that God is wiser and knows better whether to have a son or not:

"The inventor of the heavens and the earth! how can He have a son, when He has no female companion, and when He has created everything, and everything He knows." (Hg. 316)

And now we come to the last of these contexts of the phrase 'God knows all things':

His is the kingdom. He quickens and kills. He is the first and the last, the outer and the inner. *He all things doth know!* He created the heavens and the earth in six days. He knows what goes on in the earth and in the sky. He is with you wherever ye be. *God on what ye do doth look. Unto Him do affairs return. He knows the nature of men's breasts—* S. (Hg. 317)

The phrase is surrounded by the usual ideas of God's creating and raising the dead, His vigilance, and the return of affairs to Him, etc. The exact significance of the phrase here may not be clear. But we shall not be wrong in saying that it suggests either that God knows how to raise the dead or that God is watching man's conduct and will requite.

It can now be understood fully well from these quotations that they do not seek to conceive divine knowledge as the dizzy philosophical idea of 'Omniscience', a complete knowledge which grows nor diminishes. We have analysed the rhetorical significance of a phrase within its contexts, a phrase which in isolation might easily be quoted by the theologian to develop his preconceptions.

The reader is invited to glance through the index prefixed to Appendix III. It will be found that the same type of contexts appear throughout that large collection of some three hundred and fifty passages containing allusions to divine knowledge. In by far the largest number of contexts the allusions to God's knowledge serve as reminders of God's awareness of men's faith, intentions, speech, action, and of His awareness of His own ordinances. They imply threat of God's punishment.¹⁾ Then there are passages in which specific commandments are followed by reminders of God's know-

¹⁾ See Hgs. I to 35, 38 to 76, 171 to 182, 220 to 228, 232 to 241, 264 to 271, and 302.

ledge implying the same threat ¹⁾. At the same time there are allusions to God's knowledge signifying His awareness of the good deeds men do implying that such deeds will be rewarded ²⁾. Then there are passages in which allusions to God's knowledge signify that God favours and disfavors men, guides them and leads them astray, shows mercy to them and torments them, etc., *knowingly*, i.e. not indiscriminately ³⁾. There are allusions to God's knowledge signifying that He knows how to create things and how to govern the world and how to raise the dead ⁴⁾. There are passages in which the allusions to God's knowledge signify that God sends down ordinances with knowledge and wisdom. ⁵⁾ There are passages to the effect that God the knower has revealed the Book with true knowledge. ⁶⁾ Another context of similar import is that which says that real knowledge is with God and that Muḥammad is only a warner ⁷⁾. There are contexts containing the idea that God alone knows the accounts of bygone peoples ⁸⁾. There are passages in which God's knowing means His recognising, e.g. 'God does not know (= recognise) any good in the hearts of the fools', 'God knows (= recognises) that Muḥammad is His Apostle' ⁹⁾. Of similar significance are the allusions to His knowledge in the passages which say, 'The misbelievers worship other gods and observe other religion. Can they teach God what He knows not?' ¹⁰⁾ Or in the one passage saying, 'God knows that He never took a son or a partner' ¹¹⁾. There are passages which console and encourage the Prophet or the believers, as for example the words, 'Full well we know that what the misbelievers say grieves thee O Prophet' ¹²⁾ or the words, 'If they incline to peace, incline to them O Prophet! and rely on God. He hears and knows.' ¹³⁾

¹⁾ See Hgs. 183 to 185, 251 to 255, 303 and 304.

²⁾ See Hgs. 36 and 37, 77 to 81, 186 to 192.

³⁾ See Hgs. 82 to 88, 194 to 198, 230, 242 to 247, 272 to 276, 305 to 308.

⁴⁾ See Hgs. 89, 90, 109 to 206, and 309.

⁵⁾ See Hgs. 92, 93, 207, 277 to 285.

⁶⁾ See Hgs. 134 to 140.

⁷⁾ See Hg. 130.

⁸⁾ See Hgs. 131 to 133.

⁹⁾ See Hgs. 94 to 97, and 310.

¹⁰⁾ See Hgs. 145 to 147, and 311.

¹¹⁾ See Hg. 148.

¹²⁾ Hg. 142. See also Hg. 141.

¹³⁾ Hg. 258. See Hgs. 256 to 258.

Let us exhaust all the remaining modes of allusions to God's knowledge in the Qur'ān: ¹⁾

God provides His creatures with sustenance. He hears and knows. (Hg. 248)

Seek refuge in God from the devil. God hears and knows. (Hg. 250)

Pray for the repentant sinner. God hears and knows. (Hg. 249)

If the quarreling husband and wife wish for reconciliation, God will arrange between them. God is knowing and aware. (Hg. 193)

God knows that the misbelievers were evading a difficult ordinance. So He has relaxed it. (Hg. 144)

God's bidding descends between the heavens and the earth. Know that He encompasses everything in His knowledge. (Hg. 91)

God knows the interpretation of the ambiguous verses of the Qur'ān. (Hg. 128)

God alone knows the extent of His might. (Hg. 129)

With Him alone is the knowledge of the Hour. (Hgs. 124 to 127)

God knows what others know not. (Hgs. 121 to 123)

We will know best what the sinners shall whisper on the Resurrection Day. (Hg. 169)

The apostles shall say on the Resurrection Day, 'Thou art He who knoweth the Unseen!' (Hg. 168)

Moses and his companion found a servant of our servants whom we had given knowledge from before us. (Hg. 167)

We never destroyed a city without it had its known script. (Hg. 318)

God's sincere servants shall have a known provision of fruits in the garden (of Paradise). (Hg. 319)

The angels say, 'There is none amongst us but has his known place'. (Hg. 320)

We send down everything in a known quantity. (Hg. 321)

All shall be gathered unto the tryst of the known day. (Hg. 322)

Did we not keep the seminal water in the wombs unto a known term. (Hg. 323)

Said God to Satan, 'Thou art respited until the day of the known time.' (Hg. 324)

Apart from these there are passages from narratives wherein a prophet or anyone else is recorded to have spoken of God's knowledge on some occasion, e.g. said Moses to Pharaoh, 'The knowledge of the former generations is with God in a book' or, said the Youths of the Cave, 'God alone knows how long we have slept in the Cave.' ²⁾

In at least six contexts of the phrase 'God knows all things' we

¹⁾ The summaries here are given as briefly as possible. They do not necessarily tally with the summaries that form the headings in the appendix. In many cases the summary is further squeezed.

²⁾ See Hgs. 151 to 163, 218, 262, 263, 295 to 298.

found it difficult to fix the exact implication of the phrase, for it could be connected with more than one idea surrounding it. There are a number of other such allusions to God's knowledge where the allusion admits of more than one interpretation.¹⁾ We shall give only one example:

God both embraces and knows. He bringeth wisdom to whom He wills—S. (Hg. 209)

The phrase 'God knows' can here be understood either as signifying that God possesses wisdom which He imparts, or that He knows who deserves to be given wisdom.

Whatever the real implication of the allusion to God's knowledge in such doubtful contexts may be, it is certain that the alternative implications admissible belong to the same categories which we have enumerated so far.

In the collection of contexts on which the present chapter is based will be found four passages which in the Index to that collection are described as passages in which the allusion to God's knowledge seems to be having no particular context.²⁾ These passages it is for us to examine now, for it might be said that such allusions are reflections exclusively on the subject of God's knowledge, and that the Qur'ān, when it spoke of divine knowledge in these, did not desire any particular rhetorical effect—that it did not mean therein to threaten the misbelievers, console the believers, or convince them of God's 'knowing' how to raise the dead, or of His knowledge, wisdom and discrimination in favours and disfavours to men, but enunciated merely that God is the Great Knower.

The first of these allusions occurs in verse 22 of Surah 59.³⁾ The actual verse is reproduced here together with the surrounding verses:

Verse 20 Not deemed alike shall the fellows of the Fire and the fellows of Paradise: the fellows of Paradise they are the blissful!

21 Had we sent down this Qur'ān upon a mountain, thou wouldst have seen it humbling itself, splitting asunder from the fear of God! These parables we strike out for man; haply they may reflect!

22 He is God than whom there is no god; *who knows the unseen and the visible*; He is the merciful, the Compassionate.

¹⁾ The reader may find it a drudgery to pursue the analysis of all these allusions. But if he likes, he can see Hgs. 164 to 166, 209 to 216, 259 to 261, and 286 to 294.

²⁾ See Hgs. 149, 150, 217 and 231.

³⁾ Hg. 149.

- 23 He is the God than whom there is no god; the King, the Holy, the Peace-giver, the Faithful, the Protector, the Mighty, the Repairer, the Great!—celebrated be the praises of God above what they join with Him.
- 24 He is God, the Creator, the Maker, the Fashioner; His praises whatever are in the heavens and the earth do celebrate; for God is the mighty, the wise.

It is impossible to connect the significance of the phrase 'knower of the unseen and the visible' in verse 22 with any of the surrounding ideas with any certainty. Can we, therefore, use this verse safely to prove that God knows human action beforehand? Certainly it will be irrational. Can we not form some idea of what the phrase 'knower of the unseen and the visible' signifies by looking up other scattered passages in which it is used within contexts? Let us have a look at them:

Say, 'O originator of the heavens and the earth, the knower of the unseen and the visible! Thou wilt judge between thy servants.'—S. (Hg. 34)

To Him is the Kingdom of the Day, the knower of the unseen and the visible—S. (Hg. 35)

He will double the goodly loan ye lend Him. He is grateful, knower of the unseen and the visible—S. (Hg. 36)

By Him who knows the unseen, the Hour will surely come. They will not escape the weight of an atom. All is in the perspicuous book, that He may reward—S. (Hg. 37)

He knows what mothers bear. He knows the unseen and the visible. Alike for Him is he who keeps secret his speech and he who displays it—S. (Hg. 43)

He knows what mothers bear, the knower of the unseen and the visible. Alike for Him is he who Keeps secret his speech and he who displays it—S. (Hg. 49)

He governs the affair, He who is the knower of the unseen and the visible. He who created man from clay—S. (Hg. 89)

Tell them to make no excuses, for God sees your works, God the knower of the unseen and the visible. He shall inform you of what ye have done—S. (Hg. 100)

None in the heavens and the earth knows the unseen and the visible save God. And they know not when they shall be raised—S. (Hg. 126)

Say, 'I know not if what ye are threatened with be nigh. God knows the unseen. He lets none know the unseen save such apostles as He is well-pleased with'—S. (Hg. 127)

God never took a son or a partner. He knows the unseen and the visible. Exalted be He above what they join with Him—S. (Hg. 148)

In the first eight out of these eleven summaries, the phrase serves

as the usual reminder of God's awareness of all what men have done, being accompanied by reminders of God's justice. The two passages preceding the last say that God alone knows when the Judgement Day will come. The last of them says that God, the knower of the unseen and the visible, knows better than Christians that Christ was not His son.

We can guess, not without reason, that the one "contextless" occurrence of the phrase serves as the usual reminder of God's vigilant check over men's conduct.

The second "contextless" allusion occurs in 35 : 12 ¹⁾, the translation of which is reproduced here together with the one verse immediately preceding it and the one verse immediately succeeding it:

Verse 11 Whosoever desires honour—honour belongs wholly to God; to Him good words ascend, and a righteous deed He takes up; and these who plot evil deeds, for them is keen torment, and their plotting is in vain.

12 God created you from earth, then from a clot; then He made you pairs; *and no female bears or is delivered except by His knowledge*; nor does he who is aged reach old age, or is aught diminished from his life, without it is in the Book; verily, that is easy unto God.

13 The two seas are not equal: one is sweet and fresh and pleasant to drink, and the other is salt and pungent; but from each do ye eat fresh flesh, and bring forth ornaments which ye wear; and thou mayest see the ships cleave through it, that ye may search after His grace, and haply ye may give thanks.

We cannot definitely rule out the possibility that the allusion to God's knowledge in this passage is an independent piece glorifying God's knowledge and that its significance is not connected with any idea around it. The allusion is by no means to the effect that God knows human conduct beforehand. Now let us compare the sentence 'No female bears . . . His knowledge' in the above passage with the similar phrases in the following summaries:

He knows best about you when He produced you, and when ye were embryos. And do not regard yourselves pure. He knows best who it is that fears—S. (Hg. 79)

To Him is referred the knowledge of the Hour. No fruits come forth, no female conceives or is delivered save with His knowledge—S. (Hg. 125)

In the first of these two passages 'He knows you best when ye

¹⁾ Hg. 150.

are embryos' only adds to the force of the expression 'He knows best who it is that fears', and in the second, His knowledge of the embryos is mentioned immediately after the mention of His knowledge of the Hour. The rhetorical significance of the allusion is that God knows men to their very core. And this significance it will it will not be irrational to read in its "contextless" occurrence in 35 : 12. In fact when we look around his occurrence, we find 'the keen torment ready for the plotters of evil deeds', etc. mentioned in 35 : 11. But is there a passage in the Qur'ān in whose vicinity the keen torment ready for evil-doers is not mentioned?

The above two illustrations of "contextless" allusions will suffice and we may dispense with a detailed analysis of the remaining two similar allusions:

"God's in the east and the west, and wherever ye turn there is God's face; verily, God comprehends and knows." (Hg. 217)

Verily, God knows the unseen things of the heavens and the earth; verily, He knows the nature of men's breasts." (Hg. 231)

Maybe these two verses purport only to impress that God is the great knower, and do not seek any rhetorical effect which we have felt in other verses. But no scrupulous student will understand them as implying God's foreknowledge of men's conduct.

We have not come across a single verse which might be quoted to prove that the Qur'ān contains the idea of God's foreknowledge of human conduct. The very fact that God is mentioned in the Qur'ān also as the Hearing (Samī'), the Seeing (Baṣīr), the Well-informed One (Khabīr), etc., makes it clear that He is to be known as a vigilant, well-informed and wise sovereign, and a knowing Maker of Things. There are verses in the Qur'ān in which phrases like 'God knows the unseen things of the heavens and the earth' and God is the knower of the unseen and the visible' are used in the same breath with phrases like 'God looks on what ye do' and 'God sees your works' ¹⁾. Then there is a very large number of verses in the Qur'ān ending in phrases in the form لَعَلَّكُمْ تَتَّقُونَ (Maybe they will remember), لَعَلَّكُمْ تَتَّقُونَ (Maybe ye will guard yourselves fearfully), which point to the state

¹⁾ See Hgs. 98 to 103. See also the whole of sub-group Bc (Hgs. 232 to 263) in Appendix III, in which the epithet 'alim (= the Knowing) is repeatedly used together with the epithet samī' (= the Hearing).

of God's intellect in which He is not yet sure of what men will do.¹⁾ Then again there are the trials to which men are subjected *so that God may know*²⁾ the merits and demerits of men:

O believers! God will try you *that He may know* who fears Him in secret. And for the transgressor is grievous woe—S. (Hg. 104)

There are eight other passages of similar import.³⁾ And beside them are at least five passages containing phrases like '*God does not yet know the patient*', or '*God will eventually know the truthful*', etc.⁴⁾

In the following passage the phrase '*God will surely know*' is immediately preceded by the phrase '*God knows what is in the breasts of the worlds*'. This invites attention to the rhetorical in the passage. The idea is that God knows what is going on in the breasts of the worlds, so that the hypocrites cannot hide anything from Him:

"... does not God know best what is in the breasts of the worlds? God will surely know those who believe, and will surely know the hypocrites." (Hg. 116)⁵⁾

The opening interrogation obviously does not imply that God knows future conduct of men.

In Appendix III, the only three passages suggestive of God's foreknowledge are placed immediately after the above passages that rule out God's foreknowledge. The first of the three reads as follows:

"God truly verified for His Apostle the vision that ye shall verily enter the Sacred Mosque, if God please, in safety with shaven heads or cut hair, ye shall not fear; for *He knew what ye knew not*⁶⁾, and He has set for you beside that a victory nigh at hand." (Hg. 118)

¹⁾ Al-Ṭabarī in his commentary often interprets لَعَلَّ (= Haply) as كَيْ (= so that) to avoid the implication that God does not possess fore-knowledge.

²⁾ al-Ṭabarī's commentary on one of these passages (2 : 138) is most interesting. To avoid the implication that God does not possess foreknowledge, he interprets the phrase '*so that God may know*' as signifying '*so that God's community (i.e. the Muslims) may know*'. And he supports this interpretation with examples. e.g. When you say '*Umar al-Khaṭṭāb conquered Sawād al-'Iraq*' you mean '*His people conquered it*'.

According to an alternative interpretation he puts forth '*so that God may know*' means '*so that God may see*'.

³⁾ Hgs. 105 to 112.

⁴⁾ Hgs. 113 to 117.

⁵⁾ See also Hg. 111 where '*that God may know*' is immediately preceded by the phrase '*He knows the unseen*'.

⁶⁾ Palmer's translation: '*He knows what ye know not*.' The original is past-tense.

This verse occurs in the account of the victory of Ḥudaibiya and the ultimate success of the Prophet in accomplishing the Pilgrimage to the Sacred Mosque in the sixth year of his migration to Medina. It records that the Prophet dreamed he would accomplish the Pilgrimage, and the dream came true. The phrase 'God knew what ye knew not' signifies that God knew that the believers would succeed, and that God was not heedless of the affairs of the believers. In conclusion the verse encourages the believers to fight on for the coming victory.

The second passage may be summarised as follows:

God knows that ye cannot calculate the hours of nights. So He alleviates the amount of nightly prayers. So read what is easy of the Qur'ān. He knows that there will be of you some who are sick, and others who beat about in the earth craving the grace of God, and others who are fighting in the cause of God . . . —S. (Hg. 119)

The verse tells the zealous believers not to overstrain themselves in night-prayers for if they do, He knows that there will be of them some who will turn sick and incapacitated, etc. The verse does not at all contain the idea of God's foreknowledge of *men's conduct*.

The third passage runs as follows:

Fear your Lord and dread the day of severe justice. God's promise is true. With God is the knowledge of the Hour. He knows what is in the wombs. No soul knows what it shall earn tomorrow or where it shall die. Verily, God is knowing, well-aware—S. (Hg. 120)

Knowing by now the style of the Qur'ān, we shall find it difficult to decide which of the preceding phrases is the sentence 'God is knowing, well-aware' linked with. If we link it with 'Fear your Lord and dread the Day', it serves as the usual reminder of God's vigilance. It can be joined to 'With Him is the knowledge of the Hour'. And if it refers exclusively to the words immediately preceding it, viz. 'No soul knows what it shall earn tomorrow or where it shall die', then it can—it is by no means necessary that it does—mean that God knows what a soul will earn tomorrow and in which land it will die.

These three passages cannot reasonably be quoted to prove that in the Qur'ān's view, God knows the entire stream of future events to infinity beforehand. The last of the three can be stretched to mean that God knows where a man will die and what a man will earn tomorrow. But not beyond that. We can use this interpretation as scriptural evidence of the idea that God has fixed the place of every

man's death. We must not forget that the Qur'ān frequently mentions God as the king and so the farthest the last three verses allow us to go in interpretation is that God, like the conscientious sovereign He is, keeps watch on men's dispositions and intentions and controls their affairs from day to day, according as their conduct may call Him. ¹⁾

(Note: For a disputed verse implying God's foreknowledge of the two sins which the Children of Israel were to commit see p. 99 sqq. *infra*.)

¹⁾ Cf. 55 : 29 ^{لَهُ} كُلُّ يَوْمٍ ^{هُوَ} فِي شَأْنٍ He is in a new affair (or state) every day.

CHAPTER SIX

DIVINE MASHĪ'A (= WILL OR DESIRE)

(Note: All the references in this chapter in the form Hg. 1, Hg. 2, etc. are to headings in Appendix IV. The abbreviation 'S' stands, as usual, for Summary).

The primary object of this analysis is to see if the Qur'ān contains the idea that each human action is by an arbitrary Mashī'a (will) of God.

The Mashī'a (desire or will) of God has assumed various technical meanings among theologians. But we have, by now, realised that will the primary sense of the word in hand we may directly approach the Qur'ānic conception of God's Mashī'a with less chances of getting muddled. Obviously, there is no discourse in the Qur'ān on Divine Volition. There are rhetorical occurrences of the derivatives of *شَاءَ* (with God as the subject), which in the Qur'ān is used synonymously with *أَرَادَ*. Some theologians have, however, differentiated between God's Mashī'a and Irāda to develop their preconceptions.

The most frequently occurring of the derivatives of *شَاءَ* (= to desire or will) in the Qur'ān is the aorist (*يَشَاءُ*, He wills or desires) used in the form 'God does what He wills', 'He favours whom He wills', 'He disfavours whom He wills', 'He guides whom He wills and leads astray whom He wills', etc.¹⁾

When read in isolation, these phrases certainly look as if they were answers from an extremely "self-willed" and pertinacious sovereign who, when cornered by the scrutiny of human reason, says, 'Begone! I will do what I will. It is my business, not yours.' They represent God as a sovereign of capricious will. And it is perhaps these verses which made even a great scholar like Nöldeke remark that the Qur'ān gave prominence to the conception of arbi-

¹⁾ For the sake of uniformity, we shall render *يَشَاءُ*, in this chapter, always as 'wills' instead of 'will' or 'desires' or 'pleases', etc.

trary sovereignty ¹⁾. In this case certainly Professor Nöldeke overlooked the importance of expressions surrounding these phrases which give them a very different tone.

Consider first of all the following contexts of such phrases in which the qualifying clauses are italicised:

God leads whom He wills astray, *but guides unto Him those who turn again*—S. (Hg. 1)

God leads the wrong-doers astray. He does what He wills—S. (Hg. 2)

God guided those who did believe. God guides whom He wills—S. (Hg. 3)

God elects for Himself whom He wills, *and guides unto Himself who turn repentant*—S. (Hg. 4)

We guide by the illuminating Book whom we do will. *Thou shalt surely be guided O Muḥammad*—S. (Hg. 5)

God guides whom He wills. *He knows best who are to be guided*—S. (Hg. 6)

I fall with my punishment on whom I do will. My mercy embraceth everything and *I will write it down for the fearful and the charitable believers*—S. (Hg. 7)

We overtake with our mercy whom We do will, *nor do We waste the reward of those who do good*—S. (Hg. 8)

"He makes whom ²⁾ He wills enter into His mercy. *But for the unjust He has prepared a grievous woe.*" (Hg. 9)

He enters into His mercy whom He wills. *But the unjust have neither patron nor help*—S. (Hg. 10)

The Paradise is prepared for the believers and the Apostles. God gives his grace to whom He wills—S. (Hg. 11)

"Do ye not see those who consider themselves pure? nay, God considers pure whom He wills, *and they shall not be wronged a straw.*" (Hg. 12)

We saved whom We willed, *but We destroyed the transgressors*—S. (Hg. 13)

Whom We willed We saved, *but our violence is not averted from the sinners*—S. (Hg. 14)

Shall we read the idea of God's caprice in a form of expression which is several times used in the same breath with expressions so clearly declaring God's conscience and discrimination? When reading the Qur'ān we must never forget that we are dealing with highly rhetorical language. What then is the rhetorical significance of the form of expression in question?

¹⁾ See p. 5 supra.

²⁾ In this case, as in many others, Professor Palmer renders the conjunctive pronoun ^ومن as 'whomsoever'. The simpler translation 'whom' is adopted by the present writer for the sake of uniformity.

In rhetorical language it is emphasis which matters most. In reading the isolated translation of the phrase "He shows mercy to whom He wills and torments whom He wills" one is inclined to concentrate the emphasis on the idea in the word "wills", which emphasis suggests that God torments *whomsoever* He might have the "whim" to torment at a given moment. But there are numerous contexts which indicate that the emphasis in this *rhetorical* expression lies elsewhere.

First of all there are several contexts which compel us to put the emphasis on *He*. This emphasis will give the expression the meaning that mercy and punishment, etc. depend, not on someone else's will, but on *God's* will, who is the most powerful sovereign. Now read the following passages:

That the people of the Book may know that they cannot control aught of God's grace; and that grace is in God's hands; He gives it to whom *He* wills—S. (Hg. 15)

"And should God touch thee with harm, there is none to remove it save He; and if He wish thee well, there is none to repel His grace; He makes it fall on whom *He* wills of His servants." (Hg. 16)

"Whom God abases there is none to honour; verily God does what *He* wills." (Hg. 17)

"Do ye not see those who consider themselves pure? nay, God considers pure whom *He* wills." (Hg. 18)

God creates what *He* wills and chooses. They have not the choice—S. (Hg. 19)

Tell the Meccans that they cannot frustrate God. Do they not know that God extends provision to whom *He* wills?—S. (Hg. 20)

God's hands are not fettered. His hands are outspread. He expends how *He* wills—S. (Hg. 21)

Said Noah, 'God will bring what ye are threatened with if *He* wills. Ye cannot make Him helpless. Nor will my advice profit you if *God* wish to lead you into error. God is your Lord'—S. (Hg. 22)

O Prophet! Thou art not bound to guide them. God guides whom *He* wills—S. (Hg. 23)

That is the guidance of God. He guides therewith whom *He* wills. He whom God leads astray there is no guide for Him—S. (Hg. 24)

But the full rhetorical force of the expression is not realised always by merely emphasising the subject *He*, etc. We might reproduce that force by adding the emphasis 'does' in the translation, as follows:

God *does* show mercy to whom He wills.

In the following passage the word 'does' is not supplied by us, and the form of the context is such that we are compelled to emphasise

this word, and adduce the sense that what God decides to do, He *does* do it, for He has the power to do it:

Had He willed, the people after the prophets would not have fought after signs came to them, for God *does* what He wills—S. (Hg. 25)

What these expressions really seem to convey, then, is that God *can* do and *does* do what He wills,¹⁾ so that there is no force above God that might stop Him from accomplishing what He wills to accomplish. This emphasis is very marked in the following passages:

“Said Mary, ‘Lord! How can I have a son without a man having touched me?’ Said He, ‘God *does* create what He wills. When He decrees a matter, He says Be and it is’.” (Hg. 26)

“Said Zakariyyā, ‘How can I have a boy when old age has reached me, and my wife is barren?’ Said the angel, ‘Thus God *does* do what He wills’.” (Hg. 27)

Said Zakariyyā, ‘O Mary! How do you get this food?’ Said Mary, ‘It is from God. He *does* provide whom He wills without count’—S. (Hg. 28)

Mary is surprised at God’s promising her a child without a man having touched her. The answer says that God *can* and *does* accomplish what He has willed. And similar is the emphasis in the other two passages above. The idea is that as soon as God has willed (= made up His ‘mind’) to do a thing, He has the power to carry out His will, and He *does* carry it out. The following passage obviously conveys that when God decides to collect back His creatures, He has the power to do so, not that He will collect them whenever He all of a sudden feels the impulse to do so:

“And of His signs is the creation of the heavens and the earth, and what He hath spread abroad therein of beasts; and *He is able to* collect them when He wills.”²⁾ (Hg. 29)

This emphasis on God’s being able to do what He wills is brought out again by the following passages ending in phrases like ‘God is the possessor of power over everything’³⁾, otherwise translated as ‘God is able to do everything’ or ‘God is mighty over all’. To bring

¹⁾ It does not follow that He wills all which He can do, or that He does all which He can will.

... وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ²⁾

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ³⁾

out the true rhetorical emphasis we shall supply the emphatic 'does' in these illustrations:

He *does* add to creation what He wills. God is the possessor of power over everything—S. (Hg. 30)

God's is the Kingdom. He *does* create what He wills. He is the possessor of power over everything—S. (Hg. 31)

He *does* provide whom He wills. He is mighty, glorious—S. (Hg. 32)

He *does* overtake with the thunderclap whom He wills. He is strong in might—S. (Hg. 33)

He *does* help whom He wills. He is the possessor of power over everything—S. (Hg. 34)

He *does* give the Apostle authority over whom He wills. He is the possessor of power over everything—S. (Hg. 35)

His is the Kingdom. He *does* punish whom He wills and *does* forgive whom He wills. He is the possessor of power over everything—S. (Hg. 36) ¹⁾

God is the possessor of power over everything. He *does* torment whom He wills—S. (Hg. 37)

"Say, 'O Lord of the Kingdom! Thou givest the Kingdom to whom Thou willest and strippest the Kingdom from whom Thou willest. Thou honourest whom Thou willest and abasest whom Thou willest. Thou art the possessor of power over everything'." (Hg. 38)

In some of these last passages the allusion to His kingdom produces the same effect as do the expressions alluding to His power. The total rhetorical effect of the passages is that God's might is insuperable, and when He wills a thing, He has the resources and the power to accomplish it. And in the following two cases, though the usual phrase 'God is the possessor of power over everything' is omitted, the allusion to God's power and ability to do things is made by mention merely of His Kingdom:

God's is the Kingdom. He pardons whom He wills and torments whom He wills—S. (Hg. 39)

God's is what is in the heavens and the earth. He forgives whom He wills and punishes whom He wills—S. (Hg. 40)

In other cases the arbitrariness of His will is toned away from the expression by the concluding phrases 'God is knowing, God is wise, God is well-aware', etc. And when read together with these, the expression looks no more like the curt dismissal, 'Begone! I will do what I will' but turns into a persuasive assertion 'I do favour and disfavour whom I do will. It is not for you to question O men! for

¹⁾ There are two passages under this heading.

your knowledge is but little.' The point is not lacking in illustrations:

God extends provision to whom He wills. He knows everything—S. (Hg. 41) ¹⁾

He sends down provision by measure to whom He wills of His servants. He is well-aware and sees—S. (Hg. 42)

He spreads out provision to whom He wills. He is well-aware and sees His servants—S. (Hg. 43)

Say, 'My Lord extends provision to whom He wills. Most men do not know'—S. (Hg. 44)

He gives His grace to whom He wills, for God both comprehends and knows—S. (Hg. 45)

Say, 'The true guidance is the guidance of God'. Say, 'The grace is in His hands. He gives it to whom He wills. He comprehends and knows'—S. (Hg. 46)

Verily, God is knowing, wise. He makes whom He wills enter into His mercy—S. (Hg. 47)

We raise the rank of whom We do will. Thy Lord is wise and knowing—S. (Hg. 48)

We raise the degrees of whom We do will. Over every possessor of knowledge is one who knows—S. (Hg. 49)

He will double the reward unto whom He wills. He embraces and knows—S. (Hg. 50)

Said Joseph, 'God is kind to whom He wills. He is the knowing, the wise'—S. (Hg. 51)

God gives the Kingdom unto whom He wills. God comprehends and knows—S. (Hg. 52)

God would not inform you of the Unseen. ²⁾ But he chooses of His Apostles whom He wills—S. (Hg. 53)

He inspires the Apostle with what He wills. He is high and wise—S. (Hg. 54)

God turns unto Himself whom He wills. He is knowing, wise—S. (Hg. 55)

God embraces and knows. He bringeth wisdom unto whom He wills—S. (Hg. 56)

He considers pure whom He wills. He both hears and knows—S. (Hg. 57)

Your Lord knows you best. If He wills He will have mercy upon you, or if He wills, He will torment you—S. (Hg. 58)

God leads whom He wills astray. God knows what they do—S. (Hg. 59)

God guides to His light whom He wills. God all things doth know—S. (Hg. 60)

And is it not evidence of the very selective use of divine epithets

¹⁾ There are two passages under this heading.

²⁾ This is another way of saying that God alone knows the Unseen.

in the Qur'ān that the very two epithets 'the Mighty' and 'the wise or the knowing', which in the illustrations collected so far have occurred separately, are combined in the following passages?:

God's is the Kingdom. He creates what He wills, twins, males or females, and makes barren whom He wills. He is knowing, powerful—S. (Hg. 61)

God creates what He wills. He is knowing, powerful—S. (Hg. 62)

He fashions you in the womb as He wills. He is the mighty, the wise—S. (Hg. 63)

He is the mighty, the wise. He gives His grace to whom He wills—S. (Hg. 64)

God guides whom He wills and leads astray whom He wills. He is the mighty, the wise—S. (Hg. 65)

In some cases there are no such epithets; but it is the whole strain of the context which conditions the emphasis of the expression. Take for instance:

We guided Abraham, Isaac and Jacob. And before them we guided Noah, David, Solomon, Job. Joseph, Moses and Aaron. *Thus do We reward those who do good.* And so we guided Zakariyyā and John and Jesus and Elias, *all righteous ones.* That is God's guidance. He guides whom He wills of His servants—S. (Hg. 66)

The final phrase here follows a passage in which men in question are *the righteous ones* to whom guidance is given *as a reward*. 'God guides whom He wills' here obviously does not mean 'God guides whomsoever He may have the *whim* to guide'. It means 'When God wills to guide anyone, He does so effectively, and without difficulty.'

Verily similar is the following context:

God has permitted His name to be mentioned that He may recompense those who are steadfast in prayer, give alms and fear the Day of Judgement, and may give them increase of His grace. God provides whom He wills without count—S. (Hg. 67)

"God provides whom He wills" here follows the mention of the virtuous ones who will be provided with His grace *by way of recompense*.

In the following passage again the phrase 'God aids with His help whom He wills' follows an account of the aid given to *the believers* in the Battle of Badr:

God made you seem to the misbelievers twice their number, for God aids with His help whom He wills—S. (Hg. 68)

There is a similar occurrence of the phrase 'That God might

make whom He willed enter into His mercy' in an account containing reference to the Truce of Hadaibiya, which, in the passage is said to have been arranged by God that He might save certain believers who were indistinguishably mingled with the nonbelievers, and whom the Prophet might have harmed unknowingly:

O believers! It was for the safety of some believers that God let the misbelievers turn you away from the Sacred Mosque. He did so that He might make whom He willed enter into His mercy—S. (Hg. 69)

The significance is that God arranged this Truce so that He might enter into His mercy *the believers* whom He willed or desired to enter into His mercy.

But for these abundant contexts that have helped us to focus the real emphasis and significance of the form of expression under discussion, we could not have placed that emphasis in the right place in all the remaining cases where the context does not help us to decide the true emphasis. So far we have come across three types of occurrences of the phrases in the form 'God helps whom He wills, God torments whom He wills, God gives provision to whom He wills', etc. (1) Those in which the emphasis is distinctly on *He* signifying that helping, tormenting, providing, etc. depend on *God's* will and not on someone else's will. (2) Those which are accompanied by allusions to God's power and ability signifying that when God wills to favour or disfavour anyone, He does so without difficulty. (3) Those which are accompanied by allusions to God's knowledge and wisdom, signifying that God does what He wills, for He knows best what to do. Nowhere can we read the idea of caprice in these contexts. It is not caprice of God's will, but the power and resourcefulness behind God's will that are the real import of these verses.

The remaining occurrences of these phrases are not accompanied by allusions to God's power and knowledge¹). But we can argue not without reason that there too the idea is not that God does whatever He may have the 'whim' to do. The idea is that God *does* accomplish what He wills. We shall quote only one of these examples:

"Those who say our signs are lies—deafness, dumbness. Whom He wills God leads astray and whom He wills He places on the right way." (Hg. 87)

The idea here is that whom God wills to lead astray, He does lead

¹) See Hgs. 70 to 94.

astray, and whom He wills to guide, He does guide him. Compare the above passage with the following four passages:

O Prophet! Thou art not bound to guide them. God guides whom *He* wills—S. (Hg. 23)

That is the guidance of God. He guides therewith whom *He* wills. He whom God leads astray there is no guide for him.—S. (Hg. 24)

God leads whom He wills astray. God knows what they do—S. (Hg. 59)

God guides to His light whom He wills. God all things doth know—S. (Hg. 60)

The idea in these four passages is that God knows best whom to guide and whom to lead astray, and He effectively guides or leads astray whom *He* wills. When He leads anyone astray none can guide him or her. Compare these passages also with the following passage:

He whom God leads astray there is no guide for him. And he whom God guides there is none can lead him astray—S. (Hg. 15 in Appendix VI)

We have analysed the contextual significance of a very important rhetorical form of expression which is bound to be misunderstood if read in isolation and without coördination of all its contexts.

Of all the other ways in which *إِشِي* or its derivatives occur there is none in which the subject-proper is God's Will itself. The pursuit of all other contexts, however, is indispensable as *there is no other way of forming some idea of that non-metaphysical and essentially Qur'ānic conception of God's Mashi'a, which is to be distinguished from its rather metaphysical interpretation in Muslim theology.* Only then will it be possible to work out how far in the Qur'ān's view does Allāh's Mashi'a predetermine human vice and virtue.

We shall now proceed to the phrases in the form 'Had God willed, He would (or could) have done such and such a thing', or 'If He wills, He will (or can) do such and such a thing':

If He will He can make you pass away O men! and can bring others. God is able to do all that—S. (Hg. 95)¹

If We willed We would exchange for the likes of them in their stead—S. (Hg. 96)

"And if We will, We can make of you angels in the earth to succeed you." (Hg. 97)

The real subject of these passages is not God's will, but God's

¹) There are three passages to that effect. Two of them contain the additional phrase 'That is no hard matter for God'.

power. They say merely that God has the power to replace mankind *if* He wills. They do not say that God actually has, or has not, willed to replace mankind. Nor do they explain why God has or has not willed to replace mankind. And so we learn nothing from these verses as to what sort of a will God has.

The following passages remind men of the provisions and means of life God has bestowed upon men. Had God willed these provisions and means would not be there. So it follows that God does will to provide man. The passages imply that God's will had a purpose—to make human life possible. But this is giving an intellectual turn to simple verses which merely remind man of the favours God has bestowed upon him:

Do ye create or do We create? If We willed We could make the growing seed a mere grit. If We willed We could make the water pungent. Why then do ye not thank?—S. (Hg. 98)

Had He willed He would have made the shadow stationary, and the sun would not have guided—S. (Hg. 99)

It is on His will that the calmness of the sea and the safety or disaster of ships depends:

If He will, He calms the wind and the ships become motionless on the back of the ocean. In that are signs for the grateful—S. (Hg. 100)

If We will, We drown the ships and there is none to appeal to save by mercy from Us—S. (Hg. 101)

In the following passages again the allusion to His will is incidental and rhetorical. They do not reveal anything about the nature of God's will, but speak only of God's power. God has the power to punish the misbelievers and the hypocrites:

If We willed We could put off the eyes of the misbelievers and transform them in their places and they should not be able to go on or return—S. (Hg. 102)

"If He willed He would go off with the hypocrites' hearing and sight. He is the possessor of power over everything." (Hg. 103)

Did We will, We would smite the generations for their sins, and set a stamp upon their hearts and then they should not hear—S. (Hg. 104)

If We willed We would cleave the earth open with the misbelievers or would make to fall upon them a portion of the heaven—S. (Hg. 105)

Once again it is His power and His ability to do extraordinary things which is the subject of the following:

If We willed We would expose to thee the malice of the hypocrites on their faces. But thou shouldst know them by their speech, O Prophet!—S. (Hg. 106)

The Prophet recites nothing of the revelation save by God's will. Had God willed, He would not have recited:

Say, 'Had He willed I should not have recited it to you nor taught you therewith'—S. (Hg. 107)

Will they say he has forged a lie? If God willed He would set a seal upon thy heart O Prophet! But God will blot out falsehood and verify the truth by His word—S. (Hg. 108)

If We willed We would have taken away what We have inspired thee with and thou wouldst have found no guardian unless by a mercy from thy Lord—S. (Hg. 109)

It is God's will that those who refrain from fighting the believers do so. Had God willed they would surely have fought:

Those whose bosoms prevent them from fighting you, had God willed they would surely have fought you. But when they retire from you and do not fight you, then God hath given you no way against them—S. (Hg. 110)

It is at God's will that the Prophet is not made wealthy. God could have made him wealthy if He willed:

If He will He can make the Prophet wealthy—S. (Hg. 111)

And now we shall glance at the passages saying 'Such and such a thing will happen if God wills':

"God truly verified for His Apostle the vision that ye shall verily enter the Sacred Mosque, if God will, in safety." (Hg. 112)

O believers! If ye fear want, God will enrich you from His grace if He will—S. (Hg. 113)

If there come God's torment, it is on Him that ye would call. And he will avert what ye call on Him for, if He but will—S. (Hg. 114)

God knows the evil-doer from the well-doer. If He wills, He will surely trouble you for your wrongdoing. He is mighty, wise—S. (Hg. 115)

That God might punish the hypocrites if He will or turn again towards them—S. (Hg. 116)

And there are a few verses containing the phrases 'Save whom God will', 'save what God will', as follows:

All who are in the heavens and the earth shall be startled by the trumpet, save whom God will—S. (Hg. 117)

And when the trumpet is blown, those who are in the heavens shall swoon save whom God will—S. (Hg. 118)

As for those who are wretched, in the Fire, to dwell therein for aye save what thy Lord will. Verily, thy Lord is *one who does work what He*

*wills.*¹⁾ And as for those who are glad, in Paradise to dwell therein for aye, save what thy Lord will—S. (Hg. 119)

"He says to the sinners on the Judgement Day, 'The Fire is your resort to dwell therein for aye save what God will'." (Hg. 120)

"O Prophet! say, 'I cannot control profit nor harm for myself save what God will'." (Hg. 121)

Say, 'I have no power over myself for harm or for profit save what God will'—S. (Hg. 122)

We will make thee recite O Prophet! and thou shalt not forget, save what God will. He knows the open and the concealed—S. (Hg. 123)

There is said to be a story behind the following verse. It is said that the Prophet was asked by the Jews concerning the number of the Seven Sleepers. The Prophet promised to bring them a revelation upon the subject on the morrow. The verse is said to have come as a rebuke for his presumption:

"And never say of anything, 'I am going to do that tomorrow' except (with) 'if God will'." (Hg. 124)

This verse is the origin of the universal practice among Muslims of using the phrase 'If God will' when expressing intentions of doing anything.

The injunction in the above verse is immediately followed in the Qur'an by a parable which further develops it (see Hg. 125). It speaks of a man who possessed two flourishing fruit-gardens. He turned arrogant at his possession and said, 'I do not think that these gardens will disappear.' Thereupon his pious neighbour stepped forward and reproved him saying, "Why couldst thou not have said when thou didst go into thy garden 'What God wills! there is no power save in God . . .'"

"What God wills" here stands for the idea 'Nothing happens but what God wills'. The original of this phrase (Māshā' Allāhu) has become an exclamation universally used by Muslims as a cautious way of admiring anyone or anything dear and beloved whereby one ascribes the merits of that thing or person to God's will.

And the following passages are instances showing that earlier

¹⁾ The original of the words italicised is *فَعَالٌ مَا يُرِيدُ*. The Arabist will agree that the emphasis here is on *فَعَالٌ* (= One who effectively works) and not on *مَا يُرِيدُ* (= What He wills or desires).

prophets had faith in that nothing happens in God's Kingdom except if God will:

Said Shu'aib to his people, 'What should ail us that we should return to misbelief unless that God should will'—S. (Hg. 126)

Said Abraham, 'I fear not what ye associate with Him, unless my Lord should will anything' —S. (Hg. 127)

Said Moses to the pious and wise man whom he joined for a ramble, 'Thou wilt find me if God will, patient'—S. (Hg. 128)

Said Ismā'eel to his father when the latter prepared himself to sacrifice him, 'O father! Thou wilt find me, if God will, patient'—S. (Hg. 129)

And similar are the following two passages:

He who offered to marry his daughter to Moses if Moses would render him ten years' service said, 'Thou wilt, O Moses! find me, if God will, of the righteous'—S. (Hg. 130)

"Said the people of Moses to him, 'Pray thy Lord to show us the cow. Then we, if God will, shall be guided'." (Hg. 131)

Had God willed, He would have made the World a Single Nation of Guided Men. But He has Created a World of Vice and Virtue that He may Judge and Reward on the Final Day

That God could, if He willed, create a world of any sort different from this and that is the *judicial* nature of His Will which determined the scheme of things as it stands, is stated in the Qur'ān in some delightful contexts of allusions to His mashi'a that follow presently. Their import shows striking similarity with the view of creation-motive so clearly stated in the Qur'ān elsewhere in four uncontradicted verses which we have picked out of all the allusions to God's Creatorhood.¹⁾

The clearest of the present passages is reproduced here, not in summary, but in full:

"... For each one of you have we made a law and a path way; and had God willed, He would have made you one nation, but He shall

¹⁾ "He it is who created the heavens and the earth in six days, and His throne was upon the water *that He might try you, which of you did best.*" (11 : 9)

"(God) who created death and life, *to try you, which of you does best; . . .*" (67 : 2)

"And God created the heavens and the earth with justice, and *in order that every soul be recompensed for that which it has earned, and they shall not be wronged.*" (45 : 21)

"He produces the creature, then He makes it return again, *that He may recompense those who believe and do what is right with justice;* (10 : 4)

Cf. also Heading 1 in Appendix I.

surely try you concerning that which He has brought you. Be ye therefore emulous in good deeds; to God is your return altogether; and *He will let you know concerning that wherein ye do dispute.*" (Hg. 132)

It is impossible to find a clearer enunciation of the Qur'ānic world-view, and a more crystallised definition of the ethical nature of Qur'ān's Allāh. Allāh is, before anything else, a Judge. The universe exists so that God may reward men.

The struggle and interplay of human forces afford the moral environment to which the law and pathway prescribed for men relate:

"If He will, He would conquer the misbelievers. But (it is) that He may try some of you by the others." (Hg. 133)

The world is inhabited not by men alike in virtue. God did not desire to create such a world. He created a world in which men could be wicked and good, men who would be responsible for their deeds; He will question them on the Judgement Day as to what they have done. The unjust will have neither patron nor help:

"Had He willed He would have made you one nation. But He leads astray whom He wills. *But ye shall be questioned as to that which ye have done.*" (Hg. 134)

"Had He willed He would have made them one nation. But He makes whom He wills enter into His mercy. *And the unjust will have neither patron nor help.*" (Hg. 135)

The purely rhetorical significance of the phrase '*I will surely fill hell with ginns and mankind altogether*' in the following two passages could never have dawned upon us if we had not understood it in coördination with the passages of similar import examined so far:

"Had thy Lord willed He would have made you one nation. But they will not cease to differ. *For this has He created them.* And the word of thy Lord is fulfilled. '*I will surely fill hell with ginns and mankind altogether.*'" (Hg. 136)

"Had We willed We would have given to everything its guidance. But the sentence was due from Me; *I will surely fill hell with the ginns and with men altogether.*" (Hg. 137)

The phrase '*I will surely fill hell . . . altogether*', on comparison, is found to correspond exactly with the following concluding phrases italicised in the three passages immediately preceding the above two in this discussion:

The unjust will have neither patron nor help.

But ye shall be questioned as to that which ye have done.

He will let you know concerning that wherein ye did dispute.

The rhetorical significance of the phrase 'I will surely fill hell . . .' is exactly the same as that of the above three. It means that justice will be done; the wicked will surely be thrown in hell; hell is not made to be kept vacant; the sentence of the Lord will surely be fulfilled; the wrong-doers will not be spared.

Carra de Vaux has understood this phrase to mean that God has arbitrarily predestined some men to be thrown into hell.¹⁾

From these verses we have learnt why God has not made mankind a uniform nation of pious men. But here are other references to the same idea in such a brief manner that we could not have understood their full significance in the absence of the fuller passages we have analysed.

Some of these brief passages are addressed to the Prophet telling him not to grieve if there are people who refuse to believe, for if God had willed, all men on the earth would have believed:

Had He willed all in the earth would have believed. As for thee, wilt thou force men to become believers? None believes save by His permission—S. (Hg. 138)

Had God willed the idolaters would not have associated aught with God. But we have not made thee a keeper over them—S. (Hg. 139)

"If God willed He would bring them all to guidance. Be thou not then of the ignorant." (Hg. 140)

Had We willed We would have sent in every city a warner. So obey not the unbelievers and fight them—S. (Hg. 141)

O Muhammad! Do not vex thyself if they do not believe. If We will We will send down upon them a sign that would make them humble their necks—S. (Hg. 142)

O Prophet! Had God willed there would have been no enemies of you who inspire each other with evil speech. Leave them with their devices—S. (Hg. 143)

Had God willed, those of the Mushriks (= People who associate partners with God) who do hideous things would not have done so. So leave them alone—S. (Hg. 144)

And the reference takes a step further into brevity:

"God's is to show the path. From it some turn aside. Had He willed He would have guided you one and all." (Hg. 145)

"God's is the searching argument. Had He willed He would have guided you all." (Hg. 146)

"... know that if God had willed, He would have guided men altogether." (Hg. 147)

¹⁾ See Article on Fate (Muslim), *Encyclopaedia of Religion and Ethics*.

"And had God willed those who came after them (—after the Prophets) would not have fought after there came to them manifest signs." (Hg. 148)

These brief allusions to the subject could be understood only by referring them to the verses in which the same subject is treated more fully.

The following passage says, as usual, that if God had willed, he who stepped away from His signs would not have done so. The answer to why God did not work His will in guiding his disposition aright is suggested by the cursing tone towards the end of the passage. God did not exalt him because he followed his lusts like a dog:

He who stepped away from our signs, Satan followed him, and he was of those who were beguiled. Had We willed we would have exalted him by our signs. But he followed his lust. He is like a dog that hangs out his tongue whether you attack it or leave it alone—S. (Hg. 149)

The consistent position of the Qur'ān in the matter of God's guiding and leading astray of dispositions is that whoever shows willingness to be guided, God increases him in guidance; and whoever defies God stubbornly, God condemns him as hopeless and increases him in error. We shall find copious illustrations of this view in the next two chapters.

DOES GOD'S MASHĪ'A PREDETERMINE EVERY HUMAN ACTION?

We are now in a better position to work out the relationship in which human conduct and God's Mashī'a stand. We must remember three things:

(1) There is nothing in these allusions to God's will that might suggest that God's will is capricious. On the contrary the majority of contexts expressly imply that Divine Will is qualified by knowledge, wisdom and discrimination; that it is a purposive and judicious, and not a blind will; that it proceeds by choice between alternative courses of action; and that God wills certain things to the exclusion of others, although He could have done what He did not do.

(2) The real subject in all these verses is not the nature of God's Will, but it is God's power which is glorified, while the allusions to God's will are 'incidental' and rhetorical. The whole collection can roughly be divided into (a) verses which say that God has the power to do what He wills, (b) verses which say that if God willed, He could

have done such and such a thing, (c) and verses which say that nothing happens in the world save what God wills. In all three types it is God's power which is glorified.

(3) The passages which imply that nothing happens in the world except God will are rhetorical and not metaphysical. God's will is mentioned sometimes in the same breath with His Kinghood and His permission.¹⁾

The last of these points is most vital. We must avoid associating any metaphysical interpretation with the Qur'ān's conception of the working of God's will in the universe and the human world. Pursued metaphysically the idea 'nothing happens in the world except God will' presents difficulties, e.g. How long before a thing happens does God will to bring about that thing? Is there an incessant series of God's wills and permissions flowing forth to make a blade of grass grow? Or does the grass grow by wills and permissions proceeding by fits and starts? Is there an incessant series of God's wills and permissions proceeding to cause one impulse in a man this moment and another impulse the following moment? Obviously such questions are too metaphysical to have been answered in the Book which was immediately addressed to, and meant to be understood by, among others, the simple and practical-minded bedouin. We must not therefore read in these verses any meanings beyond their rhetorical effect. The Qur'ān was intended to make God known as the Great Sovereign in Whose Kingdom nothing happens save by His will and permission. He is the King Who looks after the affairs of the world from day to day²⁾. He is the Sovereign who hears and knows and speaks and Who has angels around Him who conduct for Him His affairs. The phrase 'In God's Kingdom nothing happens save by His will' is to be understood in the light of the simple, but significant metaphor of God's Kingdom. When we say that in England nothing happens save what the Parliament enacts, we do not mean that each kick which a footballer demonstrates in England is to satisfy a new statute.

The Qur'ān does go to the extent of saying that none will believe in God, or remember His injunctions or take the straight path unless God will:

¹⁾ See Hgs. 31, 36, 38, 39, 61, 72 and 74.

²⁾ كَلَّ يَوْمَ هَوٍ نَفَسَانِ = "He is in a new affair or state everyday" (55 : 29)

"Had We sent down unto them the angels or the dead had spoken to them, or had We gathered everything unto them in hosts, they would not have believed." (Hg. 150)

"Nay, it is a memorial! and let him who will remember it; but none will remember it except if God will. *He is most worthy of fear*; and He is most worthy to forgive." (Hg. 151)

"It is but a reminder to the worlds, to whomsoever of you will to go straight:—but ye will not except God, the Lord of the world will." (Hg. 152)

"Verily, this is a memorial, and whoso will, let him take unto his Lord a way; But ye will not except God will! *Verily, God is knowing wise*. He makes whomsoever He will enter into His mercy, *but the unjust, He has prepared for them a grievous woe.*" (Hg. 153)

Although these verses say that men believe, etc. by God's will, they do not signify that they do so by an *arbitrary* will of God. We cannot safely regard these verses as of predestinarian significance in the presence of a big mass of verses in the Qur'ān which say that God works His will in guiding men's dispositions upon their willingness to be guided, and that He works His will in leading them into error when they stubbornly defy His ordinances.

Before we proceed to attempt in the next chapter an analysis of the Qur'ān's position in the matter of God's guiding and leading astray, we must not overlook that there is internal evidence in the Qur'ān of the fact that these rhetorical phrases were given a predestinarian interpretation by some of the Prophet's contemporaries, and that interpretation is here denounced:

"Those who associate others with God will say, 'Had God willed, we had not so associated, nor our fathers; nor should we have forbidden aught;' Thus did they give the lie to those who came before them, until they tasted of our violence! Say, 'Have ye any knowledge? if so bring it forth to us; ye only follow suspicion and ye do but conjecture'; Say 'God's is the searching argument; and had He willed He would have guided you all'" (Hg. 154)

"And those who associate (others with God) said, 'Had God willed we had not served aught beside Him, neither we nor our fathers; nor had we prohibited aught without Him;'—thus did those before them: but have messengers aught to do but to deliver their message plainly?" (Hg. 154)

"And they say, 'Had the Rahmān (—the Merciful) willed, we should never have worshipped them (i.e. the idols).' They have no knowledge of that, they only conjecture." (Hg. 155)

And somewhat similar is the verse:

"... and when it is said to them, 'Expend in alms of what God has

bestowed upon you;' those who misbelieve say to those who believe, 'Shall we feed him, whom, if God willed, He would feed?' Ye are only in an obvious error." (Hg. 156)

These verses could decisively be quoted by Maimūn in his exchanges with Shu 'aib when the latter refused to pay back his money, saying, 'If God had willed it, I could not have done otherwise than give back your money to you.' ¹⁾

¹⁾ See Free-Will and Predestination in Early Islām by W. Montgomery Watt, p. 32.

CHAPTER SEVEN

GOD'S TADLİL (= LEADING ASTRAY)

(Note: The references in this chapter in the form Hg. 1, Hg. 2, etc. are to headings in Appendix V. The abbreviation 'S' stands, as usual, for Summary.)

We shall now examine the significance of the phrase 'God guides whom He wills, and leads astray whom He wills' which Professor Nöldeke has quoted to illustrate that God is the author of men's dispositions. ¹⁾

Let us begin with His tadlīl (= leading astray):

God will not lead a people astray after guiding them until they are told what to fear. God knows all things—S. (Hg. 1)

The passage is brief and rhetorical. It indicates that God does not lead men astray without first trying them with His warnings, and He leads them astray only when He knows that they have been heedless in spite of learning the horrors of the Judgement Day.

And underlined in the following passage is a roundabout form of expression, the rhetorical tone of which is easily felt. God's decision will not be altered. The doom of those who have persisted in misbelief is inevitable. They have earned God's displeasure and there is no possibility left of His bringing them back to guidance. They are condemned as hopeless: they now deserve to be led astray:

There are men for whom error is due. Behold the end of those who called the apostles liars. If thou art eager for their guidance O Prophet! *God guides not those whom He leads astray* ²⁾, nor have they any helpers—S. (Hg. 2)

People who deserve being led astray are mentioned in the following verses:

He who takes his lusts for God, God leads him astray wittingly—S. (Hg. 3)

¹⁾ See p. 6 supra.

²⁾ Professor Palmer's translation: 'God guides not those who go astray'. The original is لَا يَهْدِي مَنْ يُضِلُّ: يَضِلُّ and not يَضِلُّ

Thus does God lead the misbelievers astray—S. (Hg. 4)

Thus does God lead astray him who is an extravagant doubter—S. (Hg. 5)

Those who misbelieve, God will lead their works astray—S. (Hg. 6)

He leads astray many and guides many. But he leads astray only the evil-doers—S. (Hg. 7)

Following is an instance in which the mention of God's guiding and leading astray occurs together with the mention of men's responsibility. Had the phrase 'He leads whom He wills astray and guides whom He wills' signified God's arbitrary handling of men's dispositions, such an obviously incompatible idea as God's requital would not have occurred in the same breath. A full coördinative analysis of sentences in the form 'God guides whom He wills, helps whom He wills, torments whom He wills', etc. is given earlier in the last chapter (p. 67 sqq supra). In the light of that analysis 'He leads astray whom He wills and guides whom He wills' means that when God wills to lead anyone astray, He does so effectively, and when He wills to guide anyone, He does so effectively. He has the power to guide and lead astray:

He leads astray whom He wills and guides whom He wills. *But ye shall be questioned as to that which ye have done*—S. (Hg. 20)

And this is not the only occasion when reminders of God's rewarding and punishing occur in the same breath with the mention of men's believing by God's will. We came across two such passages in the last chapter:

"Verily, this is a memorial, and whoso will, let him take unto his Lord a way. But ye will not except God will! Verily, God is knowing, wise. He makes whom He wills to enter into His mercy; but *the unjust He has prepared for them a grievous woe*." (Hg. 153 in Appendix IV)

"Nay it is a memorial! and let him who will remember it; but none will remember it except God will. *He is most worthy of fear*; and He is most worthy to forgive . . ." (Hg. 151 in Appendix IV)

And there are other cases in which it is said that God leads astray and guides, and in the same breath it is said that men will be rewarded and punished:

He whom God leads astray thou shalt never find patrons for them beside Him. Thou mayest see the unjust when they see the torment say, 'Is there no way to avert this?'—S. (Hg. 8)

He whom God leads astray thou shalt never find patrons for them beside Him. *We will gather them on the Resurrection Day. Their resort will be Hell*—S. (Hg. 9)

"He whom Allāh guides, he indeed is guided, while he whom Allāh leads astray—they indeed are losers." (Hg. 10)

We cannot explain these passages as cases of spasmodic incongruity. In a book, which is a collection of revelational speeches issued from time to time, we might expect two incongruous expressions occurring considerably apart, but not *habitually* in the same breath. We know that the style of the Qur'ān is highly rhetorical. Its brevity of expression often margins on ambiguity. And in cases where two closely adjoining expressions seem incongruous, we cannot easily dismiss the matter without giving a serious thought to the rhetorical element. In these passages, incongruity is obtaining only if we understand God's guiding and leading astray as arbitrary procedures. But we find the verses which we are examining in this chapter constantly repeating that God guides only those inclined to be guided, and leads astray only those who refuse to be guided. These verses encourage the believers by promising them better guidance from God if they stood fast by their faith, and by telling them that their faith, the doorway to the blissful abode of future life was already a reward for their readiness to believe. And on the other hand they reproved the misbelievers for their persistence in error whereby they had deserved the wrath of God who had closed to them the door to righteousness. The tone in these passages is of condemnation of those who deserve to be led astray. Their significance is lost if they are read as cold articles of doctrine. They are speeches of reprimand, scolding the stubborn misbelievers, terrifying them. They mean: you did persist in misbelief. Now God Himself will lead you astray, for you have hopelessly blackened your hearts. You are damned for good, and nothing can guide you back to the right path, now that God will increase you in error. He has closed to you the door to rectification of your misdeeds. You are without patron or guide and you will be tormented.

Now compare the last two passages with the following, in which again, being led astray is that damnation which the misbelievers have earned by persisting in misbelief:

God has overturned the hypocrites for what they earned. Do ye wish to guide those whom God hath led astray? Whoso God hath led astray ye shall not find for him a path—S. (Hg. 11)

The unjust follow their lust. Who shall guide him whom God has led astray?—S. (Hg. 12)

And in other cases it is declared merely that when God decides to lead one astray nothing can guide him:

Whom God doth lead astray thou shalt not find for him a way—S. (Hg. 13)

"He whom God leads astray, there is no guide for him. He leaves them blindly wandering on." (Hg. 14)

Whom God leads astray there is no guide for him—S. (Hg. 15) ¹⁾

He whom God leads astray there is no guide for him. And he whom God guides there is none can lead him astray—S. (Hg. 16)

The last verse is a very accurate paraphrase of the oft-occurring phrase 'God does guide whom He wills and does lead astray whom He wills'. In the following passage the phrase 'He guides whom He wills' corresponds exactly to 'He whom God guides none can lead him astray' in the last passage. Both seek the same effect:

He does guide with the Book whom He wills. He whom God leads astray has no other guide—S. (Hg. 17)

'He guides whom He wills' obviously means that when God decides to guide someone none can lead him astray; God's will dominates. He *can* and *does* carry out His will to guide. It does not mean that He guides whomsoever He feels the impulse to guide.

Let us now exhaust the ways in which the phrase 'God leads astray whom He wills' occurs. In the following passage 'God leads whom He wills astray' is followed at once by the qualifying phrase 'He guides unto Him those who turn again':

He *does* lead whom *He* will astray, but He guides unto Him those who turn again—S. (Hg. 18)

The opening phrase, according as we have analysed in the last chapter, does not mean that God arbitrarily leads men astray. It means that God *does* lead a man astray when He so wills. It is with Him that the matter rests. He has the power to lead astray.

God has the wisdom to see who deserves to be guided and who deserves to be led astray. He has the power to guide or lead astray when He decides to guide or lead astray. He is the mighty, the wise: ²⁾

God does lead whom He wills astray and does guide whom He wills. *He is the mighty, the wise*—S. (Hg. 19)

¹⁾ There are four passages under this heading.

²⁾ For examples of such verses ending in the phrase 'God is mighty' see p. 71 supra. For examples of such verses ending in the phrase 'God is knowing or wise' see p. 72 supra. And for examples where the epithets 'Mighty' and 'knowing or wise' are combined see p. 73 supra.

And in the light of copious illustrations given in this chapter as well as the last chapter, we can now understand that the following verses do not signify that God leads astray arbitrarily:

He does lead astray whom He wills and does guide whom He wills. But *ye shall be questioned as to that which ye have done*—S. (Hg. 20)

God does lead whom He wills astray and guides whom He wills. Let not thy soul *be wasted in sighing for them, God knows what men do*—S. (Hg. 21)

“Those who belie our signs, *deafness, dumbness, darkness (upon them)*, whom He wills He does place on the right way.” (Hg. 22)

Said Moses, ‘Thou dost lead astray whom Thou wilt, and dost guide whom Thou wilt’—S. (Hg. 23)

How does God lead a man astray? The answer is given through the usual medium of metaphor:

Whom God wishes to lead astray He makes his breast tight—S. (Hg. 24)

We come across other such metaphors like ‘sealing of hearts’ and ‘taking away of hearing or sight’ (See p. 126 sqq. *infra*).

The remaining two passages do not speak of taḍlil in the sense of misleading of dispositions:

Those who are slain in God’s cause, He will not let their works go astray (i.e. He will not let their works miss the target of goodly reward)—S. (Hg. 25)

Did He not make the stratagem of the Fellows of the Elephant go astray (i.e. Did He not make it abortive?)—S. (Hg. 26)

Conclusion: None of the contexts of God’s taḍlil can safely be quoted to illustrate that in the Qur’ān’s view God is the author of evil dispositions, or that He arbitrarily leads men astray. His leading astray is retributive.

CHAPTER EIGHT

GOD'S HIDĀYA (= GUIDANCE)

(Note: The references in this chapter in the form Hg. 1, Hg. 2, etc. are to headings in Appendix VI. The abbreviation 'S' stands, as usual, for Summary.)

With some of the verses on God's guiding men's dispositions we have already acquainted ourselves in the last two chapters. And in the chapter on Mashi'a we considered the verses to the effect 'Had He willed He would have guided all men' which we understood in coördination with the verses saying, 'Had God willed He would have made men a single nation'. God, these verses say ¹⁾, did not will to create a fantastic world in which there would be nothing but pure virtue. He created a world of strife and trial at the end of which He will question men as to what they have done, and will exercise His justice.

Of the verses containing allusions to God's hidāya (= guiding aright) in the sense of His actually correcting their disposition, there are first of all verses announcing that the wrath of God is upon those who misbelieve and persist in misbelief, and obstruct the way of God, and that these shall never be guided:

God does not guide the misbelieving folk—S. (Hg. 2) ²⁾

God guides not a misbelieving liar—S. (Hg. 3)

God guides not an extravagant liar—S. (Hg. 4)

God guides not the unjust folk—S. (Hg. 5) ³⁾

God guides not those who work abomination—S (Hg. 6) ⁴⁾

He leads astray many, and guides many. But He leads astray only those who work abomination—S. (Hg. 7)

Being led into error is earned by those who take the devils for their patrons or call the apostles liars. God does not guide them:

God guides some. For others is error due. They did take the devils

¹⁾ Hg. 1 and see also p. 79 sqq. supra. Cf. also the commentary on five passages on p. 105 sqq. infra.

²⁾ There are *eight* passages under this heading.

³⁾ There are *ten* passages under this heading.

⁴⁾ There are *five* passages under this heading.

for their patrons instead of God and they did count that they were guided—S. (Hg. 8)

There are men for whom error is due. Behold the end of those who called the apostles liars. If thou art eager for their guidance, O Prophet! God guides not those whom He leads astray. Nor have they any helpers—S. (Hg. 9)

On the following contexts to the same effect we have already commented in the last chapter:

God has overturned the hypocrites for what they earned. Do ye wish to guide whom God hath led astray? Ye shall not find for him a path—S. (Hg. 10)

He who follows his lusts, God will lead him astray wittingly. Who shall then guide him after God?—S. (Hg. 11)

He whom God leads astray, there is no guide for him—S. (Hg. 12) ¹⁾

He whom God leads astray there is no guide for him. Whom God guides there is none to lead him astray. God is mighty—S. (Hg. 13)

Who shall guide him whom God has led astray?—S. (Hg. 14)

The following phrases too are speeches of rebuke aimed at the misbelievers:

O Prophet! Thou canst guide the blind—S. (Hg. 15) ²⁾

Canst thou guide the blind?—S. (Hg. 16)

Canst thou guide the blind or him who is in obvious error?—S. (Hg. 17)

Now even as the stubborn misbelievers are threatened with fatal misguidance and inevitable doom, those willing to believe are promised guidance from God:

He who believes, God will guide his heart—S. (Hg. 18)

They were youths who believed. We added to their guidance—S. (Hg. 19)

God guided those who did believe—S. (Hg. 20)

God guides those who believe—S. (Hg. 21) ³⁾

God increases in guidance those who accept guidance—S. (Hg. 22)

Whoso takes tight hold of God, He is guided—S. (Hg. 23)

Those who fight in God's way, we will guide them—S. (Hg. 24)

God guides by the Book those who follow His pleasure—S. (Hg. 25)

Had they done what they are admonished we would have guided them—S. (Hg. 26)

Who turn repentant, they it is whom God guides—S. (Hg. 27)

He elects for Himself whom He wills and guides the repentant—S. (Hg. 28)

¹⁾ There are *three* passages under this heading.

²⁾ There are *two* passages under this heading.

³⁾ There are *three* passages under this heading.

He leads astray many, but guides unto Him those who turn again—S. (Hg. 29)

When God decides to guide someone, He does so effectively, and none can lead such a one astray:

He whom God guides is guided indeed—S. (Hg. 30) ¹⁾

The metaphor of tightening the breast was used for leading astray. For guiding the opposite of it is used:

He whom God wishes to guide, He expands his breast—S. (Hg. 31)

GOD *DOES* GUIDE WHOM HE WILLS.

GOD GUIDES WHOM *HE* WILLS.

The rhetorical significance of the phrase 'God guides whom He wills' was analysed in the chapter on Mashi'a (see p. 67 sqq.). Nowhere does it signify that God guides men arbitrarily. It means 'Whom God wills to guide, He *does* guide him'. We may have a look at these passages in one place.

In the following three passages the phrase 'God guides whom He wills' is used in the same breath with phrases signifying that God guides only those whom He knows as deserving of being guided:

God guided those who did believe. God does guide whom He wills—S. (Hg. 32)

God guides whom *He* wills, for *He knows best who are the acceptors of guidance*—S. (Hg. 33)

God guides whom He wills. *God all things doth know* ²⁾—S. (Hg. 34)

God has the wisdom to decide who deserves to be guided and who deserves to be led astray. He has the power to guide or lead astray when He wills to guide or lead astray. He is the mighty, the wise: ³⁾

God leads whom He wills astray and guides whom He wills. *He is the mighty, the wise*—S. (Hg. 35)

The two halves of the following verse are identical in effect. '*God does guide whom He wills*' stands for '*He whom God guides, there is none can lead him astray*':

God *does* guide whom He wills.

He whom God leads astray there is no guide for him—S. (Hg. 36)

Compare the above verse with the following which is exactly identical in effect:

¹⁾ There are *three* passages under this heading.

²⁾ Cf. examples on p. 72 *supra*.

³⁾ Cf. examples on p. 73 *supra*.

He whom God leads astray there is no guide for him. Whom God guides there is none to lead him astray. *God is mighty*—S. (Hg. 13)

The emphasis in the following two passages is on *He*, signifying that it is *God's* will that decides who is to be guided, and that the will of none other can succeed against God's mighty will:

God guides whom *He* wills. Thou art not bound to guide O Muḥammad!—S. (Hg. 37)

God guides whom *He* wills. Thou canst not guide whom thou dost like O Muḥammad! *He knows best those willing to be guided*—S. (Hg. 38)

The first two of the following three passages were considered in the last chapter. The allusions to God's guiding and leading astray are here followed without pause by warning of punishment. The verses will make absolutely no sense if we interpret them as signifying that God first arbitrarily guides and leads astray so that He may later reward and punish them:

He does lead astray whom He wills and does guide whom He wills. Let not thy soul be wasted in sighing for them O Prophet! God knows what they do—S. (Hg. 39)

He does lead astray whom He wills and does guide whom He wills. But ye shall be questioned as to what ye have done—S. (Hg. 40)

He does guide whom He wills. And if they associate aught with Him vain is their deed—S. (Hg. 41)

The last passage is not complete in itself. It is part of a very long passage which we analysed in the chapter on Mashi'a (see p. 73):

We guided Abraham, Isaac and Jacob. And before them we guided Noah, David, Solomon, Job, Joseph, Moses and Aaron. *Thus do we reward those who do good.* And so we guided Zakariyyā and John and Jesus and Elias, *all righteous ones.* That is God's guidance. He does guide whom He wills of His servants; and if they associate aught with Him vain is their deed—S. (Hg. 42)

'*God does guide whom He wills*' here follows a passage in which the men in question are '*the righteous ones*' to whom guidance is given as a reward.

Having read so numerous instances of the phrase 'God does guide whom He wills' where it does not signify that God guides arbitrarily, we have every reason to be reluctant in accepting that in the following brief allusions to His guidance the Qur'ān suddenly switches on to the idea of His arbitrary guidance. The very plausible explanation is that these rhetorical allusions are too brief to yield their true

rhetorical emphasis which can be focussed in the light of, *not a few*, fuller contexts we have examined:

"... We made it a light whereby We guide whom We will of our servants." (Hgs. 43 and 46)

"Thus God leads astray whom He wills, and guides whom He wills ... " (Hg. 44)

"(Said Moses) '... This is naught but Thy trial, wherewith Thou dost lead astray whom Thou wilt and guidest whom Thou wilt. Thou art our patron' ... " (Hg. 45)

"... Say, 'God's is the east and the west, He guides whom He wills unto the right path'." (Hg. 47)¹⁾

None of the remaining contexts of allusions to God's guidance can safely be regarded as referring to His actually increasing men in virtue.

In some of them guidance refers definitely to revelations, the guiding messages of God, which, according to the Qur'ān, are sent to every people in the world (see Hg. 57). In others it is difficult to decide whether guidance means prophetic revelation or God's actually increasing men in virtue. Of the former, there are, first of all, verses which say that the Books of Revelation are a guidance to those possessed of sense, those who believe, those who do well, those who are resigned to God, or those who are firm in faith. Obviously these verses do not mean that these books are intended to guide only the virtuous ones, while they are intended to misguide the wicked. The verses are, as usual, rhetorical. They signify that only those who have faith, who fear God's wrath, do well, etc. will regard these messages with reverence, and on them alone will the guidance of the books be effective, while the messages will fall flat on the ears of the hardened antagonists who do not fear the wrath of God, etc. These verses can be paraphrased into a single sentence: *If you have any sense O men! here is guidance for you in these Books:*

This Book (i.e. the Qur'ān) is a guidance to those who fear—S. (Hg. 48)²⁾

We brought Jesus the Gospel as a guidance to those who fear—S. (Hg. 49)

In the inscription of the Tables was guidance for those who dread their Lord—S. (Hg. 50)

We made the Children of Israel to inherit the Book as a guidance to those endowed with mind—S. (Hg. 51)

¹⁾ There are three more verses of this kind under heading 47.

²⁾ There are *two* passages to that effect.

The Qur'ān is a guidance for those who believe—S. (Hg. 52)¹⁾

These are the signs of the Wise Book, a guidance to those who do dwell—S. (Hg. 53)

The Holy Spirit brought it down for a guidance to those who are resigned—S. (Hg. 54)

This is a guidance to people who are sure—S. (Hg. 55)

None of the remaining contexts of God's hidāya can be quoted to illustrate that a man is virtuous as a result of an arbitrary guidance of God. Of these there are numerous in which his guidance refers definitely to His sending revelations (see Hgs. 56 to 87) while there are others in which it is not possible to decide whether the reference is to guidance in the sense of actually increasing men in piety or in the sense of sending revelations (see Hgs. 88 to 120). It will be waste of space to reproduce the summaries of all these passages, as well as of those under headings 121 to 149. One can glance through these passages in Appendix VI in less than five minutes and see that they do not signify that God Himself is the author of all the virtue that a man's disposition possesses.

¹⁾ There are *ten* passages to that effect.

CHAPTER NINE

DIVINE QAḌĀ (= DECREE)

(Note: The references in this chapter in the form Hg. 1, Hg. 2, etc. are to headings in Appendix VII. The abbreviation 'S' stands, as usual, for Summary.)

The primary object of this analysis is to examine if the Qur'ān contains the idea that each human action is by an arbitrary qaḍā (= decree) of God.

The word qaḍā originally does not mean a decree in the sense of a predetermined purpose of Allāh. These meanings which are commonly associated with it, could obviously not have existed in the language of the Pre-Qur'ānic days when Allāh and His Sovereignty were conceptions yet unknown. The primary sense of the word is to finish, or to bring a thing to a close. And then the secondary meanings are to accomplish, discharge, pay, fulfil, perform, etc. Another development is 'to decree, or to decide anything judicially', for the decree upon a matter awaiting decision is what brings that matter to a close.

Whatever technical-looking connotations of the word lexicons might give with reference to Allāh are obviously post-Qur'ānic developments, and are derived from theology. In the Qur'ān the words qaḍā (= decision), mashī'a (= will), irāda (= will), and idhn (= permission) of God are words used without any technical distinctions attached to them, and go together with the conception of God's Kingdom. We observed in the chapter on mashī'a that derivatives of shā'a with God as the subject are used in the same breath with derivatives of arāda with God as the subject ¹⁾, and with God's idhn (= permission) ²⁾ and His mulk (= Kingdom) ³⁾. And here is an example in which yashā'u (= willeth) is used in the same verse with qaḍā (= decrees):

¹⁾ See Appendix IV. Hg. 119.

²⁾ Appendix IV, Hgs. 72 and 74.

³⁾ Appendix IV, Hgs. 31, 36, 38, 39.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ أَلَّفَهُ يَخْلُقُ مَا يَشَاءُ
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ كُن فَيَكُونُ ۖ

"She (= Mary) said, 'Lord! how can I have a son when man has not yet touched me?' He said, 'Thus God creates what He *willeth*. When He *decrees* a matter He only says BE and it is'." (Hg. 1) ¹⁾

That every man dies by the *qadā* (= decree) of God is declared unequivocally. But how long before the death of a man does God decree that death is a question to which an answer cannot be found in the Qur'ān. The plausible significance of the verses on the subject is that men's death is in God's hands; that men do not die before God ordains or decrees. But that the moment of a man's death is fixed before he is born or even soon after he is born is an idea which no scrupulous reader will read in them:

God arrests the souls on whom He has decreed death—S. (Hg. 2)

The following passage too does not indicate how long before a man's death Allāh decrees the death. All it suggests is that the span of a man's life is decided by God. That God arbitrarily predestines the term before a man is born is an idea not covered:

"He it is who created you from clay; then He decreed a term, and there is a term named with Him. And yet ye doubt thereof." (Hg. 3) ²⁾

The word *ajal* (= term) is used twice in this last verse. Some commentators make them both refer to the period between a man's creation and death, while others make the former refer to man's life-span, and the latter to the period between death and resurrection (see *أَجَلٌ* in Lane's Lexicon).

Nor can it be understood from the following verse that Solomon's death was predestined years before he died:

"And *when* We decreed for him (= for Solomon) death, naught guided them to his death save a reptile of the earth that ate his staff..." (Hg. 4)

¹⁾ There are three more verses under Hg. 1 containing the phrase. 'When He decrees a matter He only says BE and it is.'

²⁾ The translation here is reproduced from Lane's Lexicon (see *أَجَلٌ* under art. *أَجَلٌ*). Professor Palmer's translation does not meet the grammatical exigencies of the original. It runs thus: "Then He decreed a term,—a term ordained with Him." The original is *وَقَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ*

None can discover from this verse the duration that elapsed between God's decreeing Solomon's death and Solomon's actually dying.

What we are driving at is that the word *qaḍā* which is widely understood to mean destiny ¹⁾ is used in these verses not in the sense of destiny, but in its non-theological and ordinary sense of decision, which may be a decision a little in advance or even on the spot. The meaning 'destiny' seems a theological development upon the word and therefore post-Qur'ānic.

The sense of the phrase *قَضَيْنَا إِلَىٰ بَنِي إِسْرَآئِيلَ* in the following verse is a disputed matter:

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَآئِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَتَعْمَلُنَّ عَلْوًا كَبِيرًا .

The two alternative interpretations of the phrase are indicated in the following translation:

"And We ^{decreed against} ^{decisively revealed to} ²⁾ the Children of Israel,

'Ye shall verily do evil in the earth twice and ye shall rise to a great height of pride.'" (Hg. 5)

The original phrase is not *قَضَيْنَا عَلَىٰ* but *قَضَيْنَا إِلَىٰ*. "To decree against" is a sense definitely out of question here. The exact significance of the phrase *قَضَيْنَا إِلَىٰ* is not easy to determine. It might simply mean, as most commentators believe:

"We announced decisively to (the Children of Israel), i.e. with decisive knowledge. ³⁾

¹⁾ See Professor Macdonald's 'Muslim Theology . . .' pp. 291, 294 and 342.

²⁾ See Lane's Lexicon under *إِلَىٰ* where this verse is discussed and the authorities are mentioned.

³⁾ al-Ṭabarī:

معنى القضاء الفراغ من الشيء ثم يستعمل في كل مفروق منه - فتأويل الكلام في هذا الموضع و فرغ ربك إلى بني إسرائيل من كتابه على موسى صلوات الله و سلامه عليه بإعلامه إياهم و إخباره لهم لتفسدن في الأرض مرتين

al-Rāghib al-Iṣfahānī in his Mufradāt al-Qur'ān:

وَقَالَ وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَآئِيلَ فِي الْكِتَابِ فَبِإِذْلَامٍ وَ الْفَصْلِ فِي الْحُكْمِ أَيْ

Lexicons do say that قَضَى means to relate or to explain.¹⁾

If the phrase does mean 'We announced decisively to the Children of Israel', then it is implied beyond doubt that God knew in advance—although it cannot be asserted that He knew it eternally in advance—that the Children of Israel would do evil in the earth twice. And so understood the passage stands as a singular record of God's foreknowledge of a people's conduct. But it is doubtful that the passage can be regarded a safe testimony of God's having predestined the two evils which the Children of Israel were to do. That God foreknew them and foretold them is certain. But that he predestined them is only a speculation. Predestination necessarily implies God's foreknowledge but God's foreknowledge does not necessarily imply predestination.

The very phrase قَضَيْنَا إِلَيْهِ occurs in another passage too:

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ. قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ. قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَسْتُرُونَ. وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ. فَاسْرِ بِأهلكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوحَيْتَ تَوْرُونَ. وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ إِنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ.

Professor Palmer's translation:

"And when the messengers came unto Lot's family, he said, 'Verily, ye are a people whom I recognise not.' They said, 'Nay, but we have come to thee with that whereof they did doubt. And we have brought thee the truth! Travel then with thy family in the deep darkness of the night, and follow thou their rear; and let not anyone of you turn round to look; but go on to where ye are bidden.' And We decided for him *this affair* because the uttermost ones of those people should be cut off on the morrow." (Hg. 6)

أَعْلَمْنَاهُمْ وَأَوْحَيْنَا إِلَيْهِمْ وَحْيًا جَزِيًّا وَعَلَى هَذَا: - وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ

al-Baiḍāwī's comment is to the same effect (see Lane under إِلَى).

¹⁾ Aqrab al-Mawārid: قَضَى الشَّيْءَ: أَعْلَمَهُ وَبَيَّنَّهُ

al-Qāmūs: القَضَى: الصَّنْعَ وَالْحَمَّ وَالْبَيَانَ

In the former case Professor Palmer rendered the phrase *وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَآءِيلَ* as 'We decreed to the Children of Israel'. In this case he translates *وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ* as 'We decided for him (= for Lot) this affair'.

This latter translation he also adopts in the following case:

فَتَعَالَىٰ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَ قُلْ رَبِّ زِدْنِي عِلْمًا ۝

"Exalted then be God, the true King! Hasten not the Qur'ān (O Prophet!) before its interpretation is *decided for* thee; but say, 'O Lord increase me in knowledge'." (Hg. 7)

In all the three contexts one thing is common. God is informing men of something. In the first case He is informing the Children of Israel in the Book of Revelation of the two evils they are to do. In the second He informs Lot, through His messengers, how he and his family should proceed for safety. In the third passage there is mention of God's sending down knowledge to the Prophet. The idea of informing is common to all the three passages.

But it is doubtful that the basic sense of qadā should have developed into the ordinary sense of 'informing'. In the secondary sense something of the primary sense (viz. to bring a thing to a conclusion) must survive. And therefore if the phrase *قَضَىٰ إِلَىٰ* is a development towards the idea of 'informing', then it is probable that the developed sense is not merely 'to inform' but 'to inform decisively', i.e. with decisive knowledge.

We have, however, nothing beyond lexical evidence to prove that *قَضَىٰ إِلَىٰ* means 'to inform'. And it must be remembered that the lexicons are post-Qur'ānic works, and they give no decisive quotations from pre-Qur'ānic literature that might settle the point. And it is not impossible that the meaning 'to inform' associated with the phrase *قَضَىٰ إِلَىٰ* might have originated in the attempts to explain its rather ambiguous occurrences in the Qur'ān. And, therefore, the meaning 'to inform decisively' may be a mere speculation of commentators passed on to lexicographers.

Adopting the sense 'to inform *decisively*' is not the only way of retaining something of the basic sense of قَضَى إِلَى in the passages in question. The phrase قَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ may be translated as 'We concluded this command to him' (= Lot)¹. Similarly قَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ may be translated as 'We concluded (the information) to the Children of Israel'. And ... مِنْ قَبْلِ أَنْ يُقَضَى إِلَيْكَ وَحْيُهُ may be translated as '... before its inspiration is concluded towards you'.

The idea of 'informing' is certainly inadmissible in the use of قَضَى إِلَى in the following context:

وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقَضَى إِلَيْهِمْ أَجْلَهُمْ

Professor Palmer's translation:

"And if God should hasten on the misfortune when they (impatiently) wish the hastening of good fortune, *their appointed time would surely be fulfilled . . .*" (Hg. 8)

In the following passage the reference of the phrase is not to God's qaḍā. But it is worth quoting this passage. Here again it is difficult to fix whether تَمَّ أَقْضُوا إِلَيَّ means 'Let me know your *decision*' or 'let me know *definitely*' or simply 'make your decision towards me (i.e. respecting me)':

وَأْتَلْ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجِيبُوا أَمْرَكُمْ وَشُرَكَاءُكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تَنْظُرُونِ

Professor Palmer's translation:

"Recite to them the story of Noah, when he said to his people, 'O my people! if my stay with you be grievous to you, and my reminding you of the signs of God, yet upon God do I rely! Collect then your

¹ الْأَمْرَ can here mean 'affair' or 'command'. Immediately preceding the phrase is the account of the command of God brought by the messengers.

affairs and your associates; nor let your affair (be ordered) for you in the dark; *then decide respecting me*, and do not wait.”¹⁾ (10 : 72)

In the only other passage where قَضَيْنَا إِلَى is used, the context is even more clueless and the real significance of the phrase remains vague:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ۝ وَ مَا كُنْتَ بِجَانِبِ الْغُرُبَىٰ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ
وَمَا كُنْتَ مِنَ الْثَّا هِدِينَ ۝

Professor Palmer's translation:

“And We gave Moses the Book after that we had destroyed the former generations, as an insight to men and a guidance and a mercy; haply they may be mindful! Thou wast not upon the western side *when We decided for Moses*, but far off; nor wast thou of the witnesses.” (Hg. 9)

The passage winds up some narratives about Moses and asserts the divine authorship of the Qur'ān by declaring that the Prophet was not an eye-witness to the events related, and that it is through revelation that he learnt these stories.

The translation ‘We decided for Moses’ conveys nothing. And no translation of the phrase can be attempted without reservations. It may mean:

“... when We concluded by sending (= entrusting) the affair (of apostlehood) to Moses ...”

or

“... when We sent our command to Moses ...” (Cf. Hg. 6 and its commentary on p. 100 supra)

since the passage opens with the words ‘And We gave Moses the Book’.

Anyhow, the phrase قَضَىٰ إِلَى is doubtful and invites speculations. Coming back to the passage upon which this discussion ensued, it is seriously open to question that the phrase قَضَيْنَا إِلَىٰ بَنِي إِسْرَآئِيلَ

¹⁾ The original is تَنْظُرُونَ. Its correct translation would be ‘Do not give me respite’ or ‘Do not keep me waiting’.

may mean 'We informed the Children of Israel of *our having decreed*' (the two evils which they were to do). None of the commentators suggests this interpretation. The passage, we may repeat, is certain evidence of God's foreknowledge of the two evils that the Children of Israel were to do, but not of His having predestined the two evils.

None of the remaining contexts of the derivatives of قَضَى is of a predestinarian significance wherefrom it may be inferred that each and every bad or good action is by any arbitrary decree of God:

It was a decreed matter. Mary would beget a boy without being touched—S. (Hg. 10)

The thing is decreed. Unto God do things return—S. (Hg. 11)

"Then We know best which of them deserves most to be broiled therein. There is not one of you who will not go down to it,—that is settled and decided by thy Lord. (كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا).

Then We will save those who fear us; but We will leave the evil-doers on their knees." ¹⁾ (Hg. 12)

The matter between the apostles and their peoples is decided with justice—S. (Hg. 13) ²⁾

The following passages speak of God's decree of the Judgement Day:

On the Judgement Day God decrees (or decides) with justice—S. (Hg. 14)

It shall be decreed (or decided) between them with justice—S. (Hg. 15) ³⁾

The Children of Israel disputed. Thy Lord will decree (or decide) between them on the Judgement Day—S. (Hg. 16)

Warn them of the Day when the matter is decreed (or decided)—S. (Hg. 17)

And Satan says when the affair is decreed (or decided), 'God promised you a true promise'—S. (Hg. 18)

It shall not be decreed (or decided) for the misbelievers to die in hell—S. (Hg. 19)

In the following passages God's decreeing is mentioned in the sense of His sending down ordinances:

Thy Lord has decreed that ye shall not serve other than Him and kindness to one's parents—S. (Hg. 20)

¹⁾ Professor Palmer's footnote: This is interpreted by some to mean that all souls, good and bad, must pass through hell, but that the good will not be harmed. Others think it merely refers to the passage of the bridge of al-A'raf.

²⁾ There are *two* passages under this heading.

³⁾ There are *three* passages under this heading.

It is not for the believers to have the choice when God and His apostle have decreed a matter—S. (Hg. 21)

We now pass on to five passages all on one and the same subject, of which only one is comparatively complete in sense. The other four could not be understood without coördination with the one clearer passage.

Consider first of all the following of these which are not complete in sense:

“We gave Moses the Book before and then they disagreed concerning it, and had it not been for a word that had been passed by thy Lord it would have been decided between them (لَقَضَىٰ بَيْنَهُمْ); but verily, they are still in hesitating doubt concerning it.” (Hg. 22)¹

“But they did not part into sects until after the knowledge had come to them, through mutual envy; and had it not been for thy Lord’s word already passed for an appointed time, it would surely have been decided between them (لَقَضَىٰ بَيْنَهُمْ); . . .” (Hg. 23)

These passages above say that the disagreement between people regarding God’s revelations would have been decided had it not been for God’s word already passed. Now the answer to this is supplied by another passage which is beyond doubt a clearer passage containing the very same idea. And it can be asserted with certainty that the three passages above are brief and ambiguous allusions to what is said in this other passage:

“Have they associates who have enjoined any religion on them which God permits not—but were it not for the word of decision, it would have been decided for them. *Verily, the unjust,—for them is grievous woe.*” (Hg. 24)

The word of the Lord which had been passed was that for the unjust is grievous woe. The mention of it is omitted in the former three passages. And even so it is omitted in the fifth of these passages:

“*People were but one nation once, then they disagreed*; and had it not been for thy Lord’s word already passed, there would have been decided between them that concerning which they disagreed.” (Hg. 25)

The opening of this last passage is italicised to invite comparison between these verses and those saying, ‘*Had God willed He would have made men one nation all of guided men*’ which we analysed in the

¹) This verse occurs twice in the Qur’ān, but in different Sūrah.

chapter on Mashī'a (see p. 79 sqq.). The present verses are of exactly the same significance. The clearest of the present verses says that men would not have disagreed *had it not been for the word of the Lord already passed—the word that for the unjust is grievous woe*. The former verse said the same thing—that if God had willed all men would have been made a single nation of guided believers, but the word of God will be fulfilled—the word that hell will be filled with men and jinns, the unjust will have neither patron nor help; all will be questioned and He will let them know concerning their disputes.

One and the same thing is said throughout these verses—that God could have guided all mankind, but that the word is due from Him, viz. Justice will be done on the Judgement Day. And God's justice, His rewarding and punishing, call for a world which would be inhabited not by a single nation of equally guided and virtuous men, but by men who could be wicked or good, men who could disagree. And earlier we have gone further to compare the significance of such verses with the verses saying 'God has created the heavens and the earth so as to requite men with justice' (see p. 79 footnote).

We have analysed the five passages in detail to register another instance of passages on one subject of which some are complete in sense while others are incomplete and cannot be understood without being considered together with the complete ones.

Let us hurriedly glance at the remaining passages which are by no means dissertations on the nature of God's decree and its working. They do not yield any metaphysical conception of God's decree:

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَ لَوْ أَنزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ۝

"They say, 'Why has not an angel been sent down to him? but if We had sent down an angel, the affair would have been decided and then they would have had no respite.'" (Hg. 26)

There is one long passage said to be concerning the Battle of Badr relating to the strategic sequence of events arranged by God that led to the victory of the believers. In this passage the phrase لَيَقْضَى occurs twice and means: (God thus arranged the affairs) so that He might accomplish a thing that was (as good as) done. (Hg. 27)

And here are the remaining contexts:

قُضِيَ الْأَمْرُ فِيهِ تَسْتَفْتِينَ :

"Said Joseph to his fellow-prisoners, 'The matter is decreed whereon ye asked me for a decision.'" (Hg. 28)

ثُمَّ يَبْعَثُكُمْ فِيهِ لِقَاضِي أَجَلٍ مُّسَمًّى

"Then He raises you up again that your appointed time may be fulfilled." (Hg. 29)

قَاضِي الْأَمْرِ

"The water abated and the affair was decided." (Hg. 30) ¹⁾

فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ

"He completed them seven heavens." (Hg. 31) ²⁾

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفَضَيْ الْأَمْرَ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ
بِالْفَاطِلِينَ

"Say, 'I have not with me what ye fain would hasten on, that the matter might be settled between me and you; but God knows best who are the unjust.'" (Hg. 32)

لَيَقْضَىٰ عَلَيْنَا رَبُّكَ

And they (i.e. the people of hell) shall cry out, 'O Mālik! ³⁾ let thy Lord make an end of us;' (Hg. 33)

There is no context of the derivatives of قَضَى which may be quoted to illustrate that each human act is by an arbitrary decree of God.

¹⁾ The allusion is to the Deluge.

²⁾ This translation is from Lane's Lexicon. See under قَضَى in the Supplement. Professor Palmer's translation: 'He decreed them seven heavens'.

³⁾ Mālik is the Warden of Hell.

CHAPTER TEN

DIVINE QADR ¹⁾ OR TAQDİR

The primary object of this analysis is to examine if the words Qadr and Taqdīr are used in the Qur'ān signifying an arbitrary decree of God that predetermines every human action. Like the word Qaḍā, these two words have become technical terms in theology for divine decree ²⁾. The pre-Qur'ānic usage of the word in all shades of its more primary sense, is very difficult to separate from its post-Qur'ānic usage. Lexicons quote Qur'ānic verses when illustrating the developed meanings of these words—meanings originating from theological speculations on these words as they are used in the Qur'ān.

The two basic meanings of the derivatives of the root قدر are *power* and *quantity or measure*. The derivatives of this root occurring in the Qur'ān as alluding to God's power have been discussed in the earlier chapter on Divine Qudra. The present chapter is a discussion on the derivatives of the root used in the Qur'ān which belong to the idea of quantity or measure.

A few relevant meanings of the words qadr and taqdīr may be given from Lane's Arabic Lexicon.

قَدَّرْتُ أَلْشَيْءَ (inf. n. قَدَّرَ or تَقْدِيرٌ):

I measured the thing, computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or limits, or number.

قَدَّرَ أَلْشَيْءَ:

He made a thing by measure, or according to measure. Baiḍāwī

(XV. 60) suggests that the primary meaning of قَدَّرَ is the making a thing according to the measure of another thing.

قَدَّرَ عَلَى عِيَالِهِ:

¹⁾ According to some also qadar.

²⁾ See Professor Macdonald's 'Development of Muslim Jurisprudence and Theology', p. 291.

He scanted his household, or was niggardly or parsimonious towards them, in expenditure.

قَدَّرَهُ وَ قَدَّرَهُ:

He prepared it.

قَدَّرَهُ:

He assigned, or appointed a particular time for it.

تَقْدِيرٌ inf. n. قَدَّرَ:

He meditated, considered, or exercised thought in arranging and preparing, a thing or an affair; either making use of his reason, and building thereon; the doing of which is praiseworthy; or according to his desire or appetite; as in the Kur, lxxiv. 18 and 19; the doing of which is blameable; or by means of marks, whereby to cut it. He

intended a thing or an affair; he determined upon it. Hence قَدَّرَ كَذَا, in grammar,—He meant, or held, or made, a thing to be supplied, or understood. You say:

تَقْدِيرُهُ كَذَا—It's implied, or virtual, meaning, or meaning by implication is thus.

And now we turn in the same lexicon to the meanings of قَدَّرَ and قَدَّرَ when used with God as the subject. We shall at once feel that the ideas 'He decreed, destined, predestined, or predetermined' are meanings developed on the word by religious thought:

قَدَّرَ:

(Said of God): He decreed, appointed, ordained, destined, predestined, or predetermined a thing.

قَدَّرَهُ وَ أَقْدَرَهُ اللَّهُ عَلَى كَذَا:

God empowered him, enabled him, or rendered him able, to do such a thing.

قَدَّرَ اللَّهُ ذَلِكَ عَلَيْهِ:

God decreed, appointed, ordained, or decided that against him; or for him, or to him.

قَدَّرَ اللَّهُ لَهُ بِخَيْرٍ:

God decreed, etc., for him good.

قَدَّرَ الرَّزْقَ:

He (God) straitened or rendered scanty (as though He measured and limited), the means of subsistence (Baiḍāwī xiii, 26, and other places).

قَدَّرَ عَلَيْهِ رِزْقَهُ (See Qur'ān LXV. 7) inf. n. قَدَّرَ

—his means of subsistence were straitened to him; like قَدَّرَ

Now we can see that the meanings 'to destine, predestine, or pre-determine' are meanings of قَدَّرَ and قَدَّرَ only when said of God. They can reasonably be regarded a theological development upon some of the more basic meanings of these words, as for example, upon the meaning of قَدَّرَ 'to exercise thought in arranging or preparing a thing according to some measure'. From this latter meaning in particular might have developed the meaning 'to intend'.

But it will not be safe to say that قَدَّرَ and قَدَّرَ, whenever used in the Qur'ān with God as the subject, can always be understood to signify one particular idea out of their different meanings. We shall now consider all the contexts individually, starting with the derivatives in the second form (قَدَّرَ, inf. n. تَقْدِيرٌ).

We may find some clue to the original Qur'ānic or the non-theological meaning of قَدَّرَ with God as the subject by first looking at the contexts of قَدَّرَ where God is not the subject. It occurs three times in the following passage:

ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا. وَجَعَلْتُ لَهُ مَالًا مَمْلُوءًا. وَبَنِينَ شُهُودًا. وَمَهْدًا
لَهُ تَمْهِيدًا. ثُمَّ يَطْمَعُ أَنْ أَزِيدَ. كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا. سَأَرْفَعُهُ صَعُودًا.
إِنَّهُ فَكَّرَ وَقَدَّرَ. فَقَتَلَ كَيْفَ قَدَّرَ. ثُمَّ قَتَلَ كَيْفَ قَدَّرَ. ثُمَّ نَظَرَ. ثُمَّ عَبَسَ
وَبَسَرَ. ثُمَّ آذَنَ وَأَسْتَكْبَرَهُ. فَقَالَ إِنَّ هَذَا لِلَّهِ بِرُءُوسِهِ. إِنَّ هَذَا إِلَّا قَوْلُ
الْبَشَرِ. سَأُصْلِيهِ سَقَرَ.

"Leave me alone with him I have created, and for whom I have made extensive wealth, and sons that he may look upon, and for whom I have smoothed things down. Then he desires that I should increase! nay, verily, he is hostile to signs! I will drive him up a hill! Then he

reflected and *planned*! May he be killed,—how he *planned*! May he be killed again,—how he *planned*! Then he looked, then he frowned and scowled; then he retreated and was big with pride and said, ‘This is only magic exhibited! this is only mortal speech!’—I will broil him in hell-fire!’ (74 : 11-26)

The person meant is generally supposed to be Walid ibn Mughaira, one of the chiefs of the Quraish.

In all the three cases Professor Palmer has rendered قَدَّرَ as ‘*he planned*’. The story behind the passage is that Walid was asked by his people to give his opinion of the revelations which the Prophet recited to him. He took his time and gave his judgement that the Qur’ān was a magic. قَدَّرَ here can equally be rendered as ‘*he evaluated*’ or ‘*he thought out (an answer) to suit the occasion*’.

In the following passage the phrase قَدَّرَ فِي السَّرِّ is rendered by Professor Palmer as ‘*adapt the rings thereof*’:

“And we did give David grace from us, ‘O ye mountains! echo (God’s praises) with him, and ye birds!’ and we softened from him iron: ‘Make thou coats of mail and *adapt the rings thereof*, and do right; verily, I at what ye do look’.” (34 : 10)

In one verse (25 : 2) the phrase فَقَدَّرَهُ تَقْدِيرًا occurs with God as the subject. Before we discuss the meaning of this phrase in that verse, let us consider the phrase فَقَدَّرُوها تَقْدِيرًا in the following passage:

وَيُطَافُ عَلَيْهِمْ بِآيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَ قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوها تَقْدِيرًا ۝

“And they shall be served round with vessels of silver and goblets that are as flagons—flagons of silver *which they small mete out*.” (76 : 15-16)

It is said in this passage that the people of paradise will ‘measure out’ their drinks in the silver flagons.

The same phrase (فَقَدَّرَهُ تَقْدِيرًا) occurs in the following verse with God as the subject:

أَلَمْ يَكُنْ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا ۝

Professor Palmer's translation:

"Whose is the Kingdom of the heavens and the earth, and who has not taken to Himself a son, and who has no partner in His Kingdom, and created everything, and *then decreed it determinately*." (25 : 2)

The phrase can here be understood perfectly well by adopting the very basic sense of *قَدَّرَ* which was adopted in the previous passage. In this case it seems to mean that God has created everything according to a measure. It does not mean that God has assigned to everything its destiny in the widest sense beforehand.

In the following verse *قَدَّرْنَا أَلْسِيرَ* means 'we fixed the measure of the journey'. The allusion is to the misbelieving people of Sebā whom God destroys for their misbelief:

"And we made between them and the cities which we had blessed (other) cities which were evident; *and we measured out the journey*: 'Journey, ye thereto nights and days in safety!' And they said, 'Our Lord! make a greater distance between our journeys'; and they wronged themselves, and we made them legends..." (34 : 17-18)

In one long verse (73 : 20) occurs the phrase

... وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصَوْهُ ...

The translation of this phrase is underlined in the following translation of the first part of that verse:

"Verily, thy Lord knows that thou dost stand up to pray nearly two-thirds of the night, or the half of it or the third of it, as do part of those who are with thee; *for God measures the night and the day; He knows that ye cannot calculate it*, and He turns relentant towards you. So read what is easy of the Qur'ān. He knows that there will be of you some who are sick..."

The verse proclaims alleviation in the toilsome amount of nightly prayers which was telling on the health of believers. They had no means to calculate the hours of nights and so had to keep awake most of the time. Hence the phrase 'God (alone) measures the night and the day; He knows that ye cannot calculate it'.

In it following three passages Professor Palmer has translated *تَقْدِيرٌ* as 'decree' instead of 'measuring out or apportioning by measure' which idea is not covered by the word 'decree':

"He it is who made the sun for a brightness, and the moon for a light, and *decreed* for it mansions ¹⁾, that ye may know the number of the years and the reckoning—God only created that in truth. He details the signs unto a people who do know." (10 : 5)

"He it is who cleaves out the morning, and makes night a repose, and the sun and the moon two reckonings—that is the decree of the mighty, the wise!" ²⁾ (6 : 96)

"And He completed them ³⁾ seven heavens in two days, and inspired every heaven with its building; and we adorned the lower heaven with lamps and guardian angels; that is the decree of the mighty, the knowing one." ⁴⁾ (41 : 11)

The real idea in تَقْدِيرٌ is not decree, but measuring out, or apportioning by measure.

And in the following passage the words تَقْدِيرٌ and قَدَرْنَاهُ are rendered by Professor Palmer as 'the ordinance' and 'we have ordered for it' respectively. The basic idea of 'measuring out' is missing in these renderings:

"And the sun runs on to a place of rest for it; that is *the ordinance* of the mighty, the wise.

And the moon, we have *ordered for it* stations, until it comes again to be like an old dry palm branch." (36 : 38, 39)

In the following verse قَدَرَ means 'He provided by measure' or 'He apportioned'.

"And He placed thereon mountains above it and blessed it, and *apportioned* therein its foods in four days alike for those who ask." (41 : 9)

In the following passage 'allotted' or 'apportioned' would be proper translation instead of 'decreed':

وَقَدَرَهُ مَنَازِلَ ¹⁾

تَقْدِيرُ الْأَمْزِينِ الْحَكِيمِ ²⁾

³⁾ فَقَضَاهُنَّ Professor Palmer's translation: 'He decreed them . . . '.

The alternative from Lane's Lexicon wherein this verse is discussed under art. قَضَى

تَقْدِيرِ الْعَزِيزِ الْعَلِيمِ ⁴⁾

"We have decreed amongst you death; ¹⁾ but we are not forestalled from making the likes of you in exchange, or producing you as ye know not of." (56 : 60 - 61)

The context of ^{قَدَر} in the following passage is so vague that it can either mean 'measured out' or 'made (things) according to measures' or even 'empowered'. But 'decreed' does not convey any of these ideas:

"Celebrated be the name of thy Lord most High, who created and fashioned, and who *decreed* and guided." (87 : 1-3)

The translation 'and fated him' for ^{فَقَدَرَهُ} in the following passage is too precarious and can mislead us to read into the verse fatalism in its widest sense. The phrase can properly be translated as 'and empowered him' or 'made him according to measure':

"May man be killed! how ungrateful he is! Of what did He create him? Of a clot. He created him and *fated* him." (80 : 16-19)

The first of the following two passages is cited by Dr. Montgomery Watt as an example in which 'the statement of the aspect of Divine Sovereignty is given an extreme form, in which human responsibility appears to be completely eclipsed': ²⁾

"But we saved him (i.e. Lot) and his family except his wife, *her we destined* ³⁾ to be of those who lingered." (27 : 58)

"They said,—Verily, we are sent unto a simple people; save only Lot's family, them will we save all together, except his wife; *we have decreed* ⁴⁾, verily, she shall be of those who linger." (15 : 58-60)

Dr. Watt is led to quote the verse as of predestinarian significance because of the fact that Muslim theology makes the word ^{تَقْدِير} connote predestination, as a result of which the phrase ^{قَدَرْنَا} is rendered by translators as 'We decreed' or 'We destined'. To fix the meaning of ^{قَدَرْنَا} in the two passages we shall pursue the context more fully.

¹⁾ ^{قَدَرْنَا بَيْنَكُمْ الْمَوْتَ}

²⁾ Free-Will and Predestination in Early Islām, p. 14.

³⁾ ^{قَدَرْنَاهَا}

⁴⁾ ^{قَدَرْنَا}

Lot's wife mentioned in the Qur'ān is identical with the disobedient wife of Lot mentioned in the Bible as turning into the pillar of salt. The similarity of the narrative in the two Scriptures is noticeable in the following parallels:

Genesis XIX. 26.

But his wife looked back from behind him and she became a pillar of salt.

Qur'ān 11 : 83

; then travel with thy people in the darkness of the night, and let none of you look round except thy wife: verily, there shall befall her what befalls them . . .

The sinfulness of Lot's wife is not unknown in the Qur'ān:

"God strikes out a parable to those who misbelieve: the wife of Noah and the wife of Lot; they were under two of our righteous servants, but they betrayed them; and they availed them nothing against God; and it was said, 'Enter the fire with those who enter'." (66 : 10)

Now when the Qur'ān says 'We saved Lot's family except his wife' and then concludes with the phrase

قَدَرْنَاهَا مِنَ الْغَابِرِينَ or قَدَرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ

the idea certainly is not that God arbitrarily predestined her to be of those who remained behind ¹⁾ to be destroyed. The real idea is—and that is what the phrase originally means—that God *estimated* her to be of those who deserved to remain behind. ²⁾

We can see that in all its contexts قَدَر is understandable without difficulty if we stick to its basic sense 'to measure out a thing' or 'to make a thing or arrange an affair according to measure'. Destiny is certainly a meaning of تَقْدِير not found in the Qur'ān.

We have exhausted all the contexts of قَدَر. We now turn to the contexts of other derivatives of the article قدر.

There are three verses (6 : 91, 22 : 73, 39 : 67) in which the subject of قَدَر is not God. They contain the phrase:

¹⁾ 'Those who lingered' is not a very apt translation. الْغَابِرِينَ means 'Those who remained behind'.

²⁾ The mention of the destruction she met is made also in 29 : 31, 32; 15 : 59-60; 27 : 58; 7 : 81; 26 : 170-171; 37 : 134-135.

They do not value God at His true worth...¹⁾

In all the following verses *يَقْدِرُ* means 'He gives (subsistence) in measured quantity':

"Verily, thy Lord spreads out provision to whomsoever He wills or *He doles it out*. Verily, He is ever well aware of and sees His servants." (17 : 32)

"And on the morrow those who had yearned for his place²⁾ the day before said, 'Ah, ah! God extends provisions to whom He wills of His servants, or *He doles it out*; had not God been gracious to us, the earth would have cleft upon with us! Ah, ah! the unbelievers shall not prosper!'" (28 : 82)

"God extends provision to whomsoever He will of His servants, or *doles it out* to him; verily, God all things doth know." (29 : 62)

"Have they not seen that God extends provision to whom He wills, or *doles it out*? Verily in that are signs unto a people who believe." (30 : 36)

"Say, 'Verily, my Lord extends provision to whom He wills or *doles it out*, but most men do not know'." (34 : 35)

"Say, 'Verily, my Lord extends provision to whomsoever He will of His servants, or *doles it out* to him. And what ye expend in alms at all He will repay it; for He is the best of providers'." (34 : 38)

"Have they not known that God extends His provision to whom He wills or *doles it out*? Verily, in that are signs unto a people who believe." (39 : 53)

"His are the keys of the heavens and the earth, He extends provision to whom He will, or *doles it out*; verily, He knows everything." (42 : 10)

"God extends His bounty freely to whomsoever He will, or He *metes it out*; and they rejoice in the life of this world, but the life of this world is naught but a (temporary) provision compared with the next." (13 : 26)

In the following two passages *قَدَرٌ* and *فَقْدَرٌ* respectively signify the same idea of extending provision in measured quantity:

"Verily, thy Lord is on a watch-tower! and as for man, whenever his Lord tries him and honours him and grants him favour, then he says, 'My Lord has honoured me;' but whenever he tries him and *doles out* to him his subsistence, then says, 'My Lord despises me!'" (89 : 13-17)

"Let him who has plenty expend of his plenty; but he whose pro-

¹⁾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

²⁾ i.e. Korah's place.

vision *is doled out*, let him expend of what God has given him: God will not compel any soul beyond what He has given it;—God will make after difficulty ease!” (65 : 7)

In the following passages Professor Palmer so aptly translates ^{قَدَّرَ} as ‘measure, bulk or quantity’:

“And we send down from the heaven water *by measure* ¹⁾, and we make it rest in in the earth; but, verily, we are able to take it away.” (23 : 18)

“And who sent down from the heaven water *in due measure* ²⁾; and we raised up thereby a dead country; thus shall ye too be brought forth;” (43 : 10)

“He sends down from the sky water, and the water courses flow *according to their bulk* ³⁾ . . .” (13 : 18)

“And if God were to extend provision to His servants they would be wanton in the earth. But He sends down *by measure* ⁴⁾ what He pleases; verily, of His servants He is well-aware. (42 : 26)

“Nor is there aught but the treasures of it are with us, and we do not send it down save *in a noted quantity*.” ⁵⁾ (15 : 21)

But in the following verses he deviates from his translations of ^{بَقَدَّرَ} by adopting ‘by decree’ which does not express the original idea:

“Verily, everything have we created *by decree*.” (54 : 49)

The exact translation of ^{قَدَّرَ} in the following verse would be ‘a measure (of time)’ and not ‘a decreed term’:

“Did we not create you from contemptible water, and place it in a sure depository unto a *certain decreed term*? for we are able and well able too.” (77 : 20-23)

The original of the concluding phrase ‘for we are able and well able too’ is ^{فَقَدَّرْنَا فَنِعْمَ الْقَادِرُونَ}. The context of the phrase suggests that the idea here is not ability or power of God, but His making things according to measures. The phrase may therefore be translated thus:

“And we have measured out and how good we are as measurers!”

¹⁾ ^{بَقَدَّرَ}

²⁾ ^{بَقَدَّرَ}

³⁾ ^{بَقَدَّرَهَا}

⁴⁾ ^{بَقَدَّرَ}

⁵⁾ ^{بَقَدَّرَ مَعْلُومَ}

The significance of the phrase *قَدْرًا شَيْءٌ* in the following verse is vague. Whether *قَدْرًا* here means 'measure of time' is open to question:

"And whosoever relies on God, He is sufficient for him: verily, God will attain His purpose:—*God has set for everything a period.*" (65 : 3)

The more accurate translation of the phrase *وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ* in one verse (13 : 9) would be:

"Everything is with God in a measure."

Professor Palmer translates it thus:

"... dimensions of everything are with Him."

In the following verse the phrase 'already decreed' does not convey the full idea of *قَدَر*, for the secondary meaning of *قَدَر* is not merely 'to intend', but 'to exercise thought in arranging or preparing a thing with a measure or calculation or purpose in view'. The verse alludes to the Deluge:

"And we made the earth burst forth in springs, and the waters met at a bidding already decreed. ¹) (54 : 12)

And likewise the word 'decree' in the following verse does not express the full significance of *قَدَر* whose very basic sense—measuring out or making things and arranging affairs by measure and calculation—excludes the idea of arbitrariness, while a 'decree' can both be arbitrary or conforming to propriety:

"And thou didst tarry for years amongst the people of Midian; then thou didst come hither at (our) *decree*, O Moses! (20 : 42)

The phrase *قَدْرًا مَّقْدُورًا* in the following verse is rendered by Professor Palmer as 'a decreed decree'. It may properly be translated as 'a calculated measure':

"There is no hindrance to the prophet about what God has ordained for him;—(such was) the course of God with those who have passed away before,—and God's bidding is a decreed decree

a calculated measure." (33 : 38)

¹) عَلَى أَمْرِ قَدَرٍ

The only context that remains is that in which لَيْلَةُ الْقَدْرِ occurs three times. Speculations on the identity and properties of the night called لَيْلَةُ الْقَدْرِ vary. By inference from the Qur'ān itself it is proved to be one of the nights of the month of Ramaḍān. Some say it is the twenty-first, others say the twenty-seventh. Tradition says that during this night God ordains yearly events. It may be rendered as 'the Night of Calculation' or 'the Night of Apportionment'. Professor Palmer, however, translates it as 'the Night of Power', a translation not supported by exegesis:

"Verily, we sent it (= the Qur'ān) down on the Night of Power! And what shall make thee know what the Night of Power is?—the Night of Power is better than a thousand months." (97 : 1-3)

We have found no statement among all the contexts examined in this chapter which may be quoted to prove that all human action is by an arbitrary decree of God. The very basic sense of قَدْرٌ and تَقْدِيرٌ is arranging things by due measure, and excludes the idea of arbitrariness.

Note: the following two contexts of the phrase مَقْدَارُهُ have not been discussed above:

"He governs the affair from the heaven unto the earth; then shall it ascend to him in a day, *the measure of which* is as a thousand years of what ye number." (32 : 4)

"The angels and the spirit ascend unto Him in a day *whose length* is fifty thousand years." (70 : 4)

The word قُدُورٌ in 34 : 12 is the plural of قَدْرٌ, meaning cooking-vessels.

For the remaining derivatives of قَدْر see Appendix II.

CHAPTER ELEVEN

LUTĤ (= FAVOUR), TAWFĪQ (= SUCCOUR?), KHADHLĀN (= ABANDONMENT) AND KHATM

The terms to be discussed in this chapter are among those which Dr. Montgomery Watt has mentioned as representing the predestinarian conceptions of the Qur'ān. In his work entitled 'Free-Will and Predestination in Early Islām' ¹⁾, he indicates only the English translations of these terms, which are Favour, Succour, Abandonment and Sealing. The Arabic originals of the first three of these terms (luṭf, tawfīq, and khadhlan respectively) Dr. Watt so kindly communicated to the writer in reply ²⁾ to an inquiry from the latter. The original of the fourth term, it can be presumed, is khatm.

The presence of the first three of these terms (viz. luṭf, tawfīq and khadhlan) on Dr. Watt's list of the predestinarian conceptions of the Qur'ān does not seem to be a result of Dr. Watt's own judgement. They are there on the list because they are there in the dogmatic literature he has vastly studied.

The import of these terms in theology is far from being a development of their significance in the Qur'ān. On the contrary it seems that these terms are borrowed by theologians, not from the Qur'ān, but from the ordinary Arabic language to represent certain theological ideas. And if we find later theologians quoting the Qur'ānic contexts of the derivatives of لطف, وفق, and خذل, it is because they always turn to Scriptures for support. At the same time we may find commentators influenced by theology when explaining the said derivatives occurring in the Qur'ān.

Let us begin with the term luṭf (Favour or Grace). We may have a glimpse of the theological import of the term in the following extracts from Professor Wensinck: ³⁾

¹⁾ London 1948, p. 14.

²⁾ Dated 22nd September, 1952.

³⁾ The Muslim Creed, p. 82.

"The Mu'tazilites in general say that none of those human acts that are not commanded by Allāh, or that are prohibited, have been willed by Him." (al-Baghdadī, *Farq*, p. 94)

"Accordingly the Mu'tazilites in general did not recognise faith as a divine gift which is lavished upon some and withheld from others. The Mu'tazilites say that there is neither actually nor potentially a power called grace (luṭf), by which faith may be generated in those of whom Allāh knows that they will not believe, so that it could be said that He determines whether to set His power at work or not. For His actions towards all men are determined by what is most salutary for them from the religious point of view, and by what is best fitted to lead them into the ordered path; nor will He withhold from them anything which He knows they need for the performance of what is ordered and so help them towards the due rewards of obedience." (Maḳālāt, i. 237; cf. p. 237 sqq. on the view of al-Djubbā'i.)

"The idea of divine grace was not, however, rejected altogether by the Mu'tazilites, as may be seen from the views of Bishr ibn al-Mu'tamir and Dja'far ibn Ḥarb, as presented by al-As'harī (Maḳālāt, i.p. 236). Nor was there uniformity in the opinions of the Mu'tazilites concerning the opposite idea of 'abandoning' (khadhlān)."

The technical significance of the term luṭf among theologians then is, roughly speaking, a divine power¹⁾ that generates faith in men. Now we turn to the Qur'ānic contexts of the derivatives of لطف

In the following verse the epithet لَطِيفٌ (kind) is applied by Joseph to God when he speaks to his father at the time of their long-awaited reunion:

"... And he said, 'O my sire! This is the interpretation of my vision aforetime; my Lord has made it come true, and He has been good to me, in bringing me forth out of prison, and bringing you from the desert, after Satan had made a breach between me and my brethren;—verily, my Lord is *kind* to whomsoever He will;—verily, He is the knowing, the wise.'" (12 : 101)

In the following verses the epithet لَطِيفٌ is used for God not in the sense of 'kind' but in the sense of 'subtle':

"(Said Luqmān to his son), 'O my son! verily, if there were the weight of a grain of mustard seed and it were (hidden) in the rock, or in the heaven, or in the earth, God would bring it (to light). Verily, God is subtle, well-aware.'" (31 : 15)

¹⁾ For the idea of God's luṭf as conceived by theologians of various sects see Free-Will and Predestination in Early Islām by Dr. Montgomery Watt, pp. 75, 85, 91, 107 and 114.

"Sight perceives Him not, but He perceives men's sights; for He is the subtle, the aware." (6 : 103)

"And remember what is recited in your houses of the signs of God and of wisdom; verily, God is subtle and aware." (33 : 34)

"Ay! He knows who created! for He is the subtle, the well-aware!" (67 : 14)

In the following verse Professor Palmer deviates from his own translation of لَطِيفٌ as 'subtle' and adopts 'kind'. But even then the verse has not the remotest connection with the idea of God's *luṭf* which in theology is conceived as generating faith in men:

"Hast thou not seen that God sends down from the sky water, and on the morrow the earth is green? Verily, God is *kind* and well-aware." (22 : 62)

And there is only one more context of the divine epithet لَطِيفٌ which again is far from having in it any germs of the theological conception of *luṭf*:

"God is kind to His servants; He provides ¹⁾ whom He will, and He is the mighty, the glorious." (42 : 18)

The only other derivative of لطف used in the Qur'ān is a verb, and the subject in that case is not God. ²⁾

Together with the Favour (*luṭf*) of God, Dr. Watt has mentioned His Succour (*tawfiq*) among the predestinarian conceptions of the Qur'ān. The term *tawfiq*, among theologians, has a significance generally identical with that of *luṭf*. An illustration of the technical import of the term may be found in the following account of some views of the Qadārī thinker al-Najjār recorded by al-Ash'arī and translated by Dr. Watt: ³⁾

"(1) The acts of men are created by God; men are the doers of them.

(2) There is nothing in the sphere of God's sovereignty except what He wills; He is ceaselessly willing that what He knows will be in its time will be in its time, and willing that what He knows will not be will not be.

¹⁾ يَرْزُقُ

²⁾ وَلْيَحْضَرْ "and let him be subtle". See 18 : 18. The word occurs in the story of the Youths of the Cave. When they woke from their sleep they said, 'Send one of you with this coin of yours to the city, and let him look which of them has purest food, *and let him be subtle* and not let any one perceive you.'

³⁾ Free-Will and Predestination in Early Islām, pp. 106-7.

(3) The power (istiṭā'a) may not precede the act; the help ('awn) from God is originated in the time (ḥāl) of the act along with the act, and this is the power.

(4) One power is not sufficient for the performance of two acts but for each act a power is originated along with the origination of the act; the power does not endure; the existence or non-existence of the act depends on the existence or non-existence of the power.

(5) The power of faith is *succour*, right direction, grace, kindness, benefit, guidance (*tawfīq*, tasdīd, faḍl, ni'ma, iḥsān, hudā); the power of unbelief is confusion, abandonment, affliction, evil (dalāl, khidhlān, balā, sharr)."

The non-technical significance of the word *tawfīq* in the Qur'ān has no relationship whatsoever with such theological meanings of it.

The basic sense of *وَفَّقَ* is 'to conciliate' or 'to make the circumstances helpful'. The secondary sense is 'to help'.

The word occurs only three times in the Qur'ān. In the first of the three contexts the phrase *يُوفِّقُ اللَّهُ بَيْنَهُمَا* means 'God will bring about harmony between them twain, i.e. between husband and wife':

"And if ye fear a breach between the two, then send a judge from his people and a judge from her people. If they wish for reconciliation *God will arrange harmony between them*¹⁾ verily, God is knowing and well aware." (4 : 39)

In the following passage again the word *تَوَفَّقِي* very probably means 'the bringing about of my concord', because it is followed immediately by its opposite *شِقَاقِي* 'my breach':

"He²⁾ said, 'O my people! Do ye see? If I stand upon a manifest sign from my Lord, and He provides me from Himself with a goodly provision, and I consent not with you to that which I forbid you, I only wish to better you so far as I can,—*nor is the bringing about of my concord (with you) through any one but God*; ³⁾ on Him do I rely, and unto Him I turn. O my people! let not a *breach with me*⁴⁾ make

¹⁾ Professor Palmer's translation: "God will arrange between them."

²⁾ i.e. the prophet Shu'aib.

³⁾ . . . *بِاللَّهِ* . . . Professor Palmer's translation: 'nor is my grace through any one but God;'

⁴⁾ *شِقَاقِي*

you so sin that there befall you the like of that which befel the people of Noah . . ." (11 : 90-91)

Even if we translate the word as succour or grace, its significance within this context has no trace in it of the theological idea of *tawfiq* as a divine power that generates faith in men's hearts.

In the only other context of the word *tawfiq*, rendered in the following translation as 'concord', the reference is not at all to God's help:

"How then when there befalls them a mischance through what their hands have sent on before? then will they come to you, and swear by God, 'We meant naught but good and concord. These God knows what is in their hearts . . ." (4 : 65-66)

The only other derivative of *وَفَّقَ* used in the Qur'ān is the word *وَفَاقًا*, occurring only once and meaning 'suitable'¹⁾

The opposite of *lutf* and *tawfiq* in theology is the term *khadhlan* or *khidhlān* (= God's abandonment). An exposition of it is given by Ibn Ḥazm and translated by Professor Wensinck in his article on the term *khadhlan* in the Encyclopaedia of Islām. We may here quote Professor Wensinck's concluding remarks from that article:

"*Khadhlan* is according to Ibn Ḥazm, the opposite of *hudā*²⁾ and *tawfiq* and the conception approaches that of *idlāl*³⁾ The Mu'tazilis . . see in it a contradiction to Allāh's justness; according to them Allāh does not urge a man to evil. In their terminology *khadhlan* therefore means refusal of divine grace (*man'al-lutf*), while according to the Ash'aris, *khadhlan* is 'the creation of the ability to disobey'."

Art. 22 in *Fikḥ Akbar II* goes as follows:

"Allah guideth whomsoever He pleaseth, by grace and He leadeth astray whomsoever He pleaseth by justice. His leading astray means His *abandoning* (*khidhlān*), and the explanation of 'abandoning' is that He does not help a man by guiding him towards deeds that please Him. This is justice on His part, and so is His punishment of those who are abandoned on account of sin. We are not allowed to say that Satan deprives the Faithful of his faith by constraint and compulsion. But we say that man gives up his faith, whereupon Satan deprives him of it."⁴⁾

A comment on *khidhlān* is found also in Art. 6 of *Fikḥ Akbar II*:

¹⁾ *جَزَاءً وَفَاقًا* (A fit reward). 78 : 26.

²⁾ Guidance.

³⁾ Leading astray.

⁴⁾ The Muslim Creed by A. J. Wensinck, p. 195.

"Allāh created the creatures free from unbelief and from belief. Then He addressed them and gave them commandments and prohibitions. Thereupon some turned to unbelief. And their denial and disavowal of the truth was caused by *Allāh's abandoning* them. And some of them believed—as appeared in their acting, consenting and declaring—through the guidance and help of Allāh." ¹⁾

It seems impossible that these technical conceptions of *khadhlān* should have sprung as a logical development of the import of the word in the Qur'ān. The idea was introduced into theology by some other influences. Professor Wensinck says, "The idea belongs to Christian theology where there exists a term which exactly corresponds to *khadhlān*, namely *Εγκατάλειψις*. It is hardly necessary to remark that in Christian dogmatics this term performed the same function as in Muslim theology—that of safeguarding the deity from a direct connection with evil. There is, however, this difference, that while in Christianity it secured at the same time the providential action of God, in Islām it secured rather the freedom of man." ²⁾

The Qur'ān contains no such idea of God's abandonment, whether retributive or arbitrary on which men's sin and unbelief might depend. There are only three passages in which derivatives of *خَذَلَ* occur and these we shall now look at.

The first of these is a short verse:

"Put not with God other gods, or thou wilt sit *despised and forsaken*." ³⁾ (17 : 23)

The significance of the allusion to God's despising and forsaking those who put other gods with Him cannot be stretched to mean that men's unbelief is a result of God's forsaking them.

It seems that the following verse is quoted by theologians to supply a scriptural basis for their conception of God's *khidhlān*—for Professor Wensinck has, in more than one place, remarked that this is the starting point of this theological conception: ⁴⁾

"If God help you, there is none can overcome you; but if He leave you in the lurch (*يُخَذِّلُكُمْ*), who is there can help you after Him? Upon God then let believers rely." (3 : 154)

¹⁾ Ibid, pp. 190-191.

²⁾ Ibid, p. 213.

³⁾ مَنْ مَعَهُ مَخْرُجٌ

⁴⁾ See his article on *khadhlān* in the *Encyclopaedia of Islām and The Muslim Creed*, pp. 143, 213.

It seems hardly necessary to comment that the phrase 'if God leave you in the lurch who can help you after Him?' has not the slightest suggestion in it of the idea that men's unbelief ensues upon God's abandonment. And here it may be added that two factors have misled Professor Wensinck, (i) the fact that the verse is quoted by theologians for support, and (ii) the fact that commentators offer theological explanations of this verse connecting the phrase ^{يُخَذِّلْكُمْ} with the technical idea of *khidhlān*. Professor Wensinck's own words will show how his opinion is influenced:

"A starting point (of the conception of *khidhlān*), "he says," is found in Sura iii.154: 'but if He abandon you to yourselves (*yakhdhulkum*) who will help you after Him? Let the faithful therefore trust in God'. On this al-Rāzi observes: 'The Companions deduce from this verse that belief is exclusively a result of Allāh's help, while unbelief is a result of His *khadhlān*.' This is obvious as the verse points out that the matter is entirely in God's hands. ¹⁾

It is usual with theologians that when they want to read some meaning into a verse they say that the Companions deduced that meaning.

The only other passage in which a derivative of *خَذَلَ* is used now follows. The reference here is not to God's abandonment, but to Satan's abandonment: ²⁾

"And the day when the unjust shall bite his hands and say, 'O, would that I had taken a way with the Apostles! O, woe is me! would that I had not taken such a one for a friend now, for he did lead me astray from the Reminder after it had come to me, *for Satan leaves man in the lurch!*'" (25 : 29-31)

Dr. Watt's predestinarian exposition of the Qur'ānic allusions to God's sealing of men's hearts, etc. does not make any allowance for the rhetorical so pronounced in their contexts. According to him "the condition of blindness or inability to comprehend the warnings of God, in which men find themselves when God has led them astray or abandoned them, is sometimes described by saying that God has set a seal or a lock upon their hearts, or by some similar metaphor. Sometimes this is spoken of merely as an exercise of Divine power, but at other times it is said to be the outcome of man's unbelief." ³⁾

¹⁾ Article on *khadhlān* in the Encyclopaedia of Islām.

²⁾ ... وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا .

³⁾ Free-Will and Predestination in Early Islām, pp. 15-16.

It must always be remembered that the rhetorical language of the passages in which such metaphors are to be found cannot be read as cold enunciations of the articles of doctrine. Their true significance can be realised only by conjecturing that they are being addressed to stubborn rustics around the Prophet. The most interesting of these passages is the following, of which Dr. Watt quotes only the first two verses that are here separated as the opening paragraph:

"Verily, those who misbelieve, it is the same to them if ye warn them or if ye warn them not, they will not believe. God has set a seal upon their hearts and on their hearing; and on their eyes is dimness, and for them is grievous woe.

"And there are those among men who say, 'We believe in God and in the last day'; but they do not believe. They would deceive God and those who do believe; but they deceive only themselves and they do not perceive. *In their hearts is a sickness, and God has made them still more sick, and for them is grievous woe because they lied.* And when it is said to them, 'Do not evil in the earth,' they say, 'We do but what is right.' Are not they the evildoers? and yet they do not perceive. And when it is said to them, 'Believe as other men believe,' they say, 'Shall we believe as fools believe?' Are not they themselves the fools? and yet they do not know. And when they meet those who believe, they say, 'We do believe'; but when they go aside with their devils, they say, 'We are with you; we were but mocking!' *God shall mock at them and let them go in their rebellion blindly wandering on.*"

"Those who buy error for guidance, their traffic profits not, and they are not guided. Their likeness is as the likeness of one who kindles a fire; and when it lights up all around, God goes off with their light, and leaves them in darkness that they cannot see. *Deafness, dumbness, blindness,* and they shall not return! Or like a storm-cloud from the sky, wherein is darkness and thunder and lightening; they put their fingers in their ears at the thunder-clap, for fear of death, for God encompasses the misbelievers. The lightening well-nigh snatches off their sight, whenever it shines for them they walk therein; but when it is dark for them they halt; and *if God willed He would go off with their hearing and their sight;* verily, God is mighty over all." (2 : 5-19)

The whole passage is a storm of reproof against the misbelievers, full of threats. The phrase 'God has set a seal upon their hearts, etc.' is immediately followed by the phrase 'for them is grievous woe'. The rhetorical effect of the phrase 'on their eyes is dimness' is the same as when one would say 'O you blind fools!' Their hearts are so hopelessly blackened and sick that God will increase their sickness to lead them to the final damnation they have deserved. "For them

is grievous woe for they lied." "And God lets them go on blindly wandering."

The severe tone of condemnation of the misbelievers and the repeated threats of grievous woe, do not allow us to understand that all this misbelief leading to punishment is conceived as a result of God's arbitrary sealing of some men's hearts. These verses are addressed to men around the Prophet who refused to believe. And they are a reaction to the vexation which the Prophet and the believers felt in face of vehement opposition. On the one hand they tell the believers to give up the hardened misbelievers as hopeless, for God Himself has condemned them as hopeless and has sealed their hearts. On the other hand the verses serve as reprimand to the misbelievers. The sealing is a result of misbelief and not vice versa.

In the following passage again God's leading astray and sealing, etc. are a result of taking lusts for gods and not vice versa, i.e. the taking of lusts for god is not a result of sealing:

"Hast thou considered him who takes his lusts for his god, and God leads him astray *wittingly*, and has set a seal upon his hearing and his heart, and has placed upon his eyesight dimness? Who then shall guide him after God? Will they not then mind?" (45 : 22)

None of the remaining three contexts of allusions to God's sealing show that unbelief is a result of God's arbitrary sealing of men's hearts:

"Say, 'Look you now! if God should catch your hearing and your sight, and should set a seal upon your hearts—who is god but God to bring you it again?' " (6 : 46)

"Or will they say he has forged against God a lie? But if God pleased He could set a seal upon thy heart; but God will blot out falsehood and verify truth by His word; verily, He knows the nature of men's breasts! (42 : 23)

"On that day we will seal their mouths, and their hands shall speak to us, and their feet shall bear witness of what they earned." (36 : 65)

"They shall be given to drink wine that is sealed, whose seal is musk for that then let the aspirants aspire!" (83 : 25-26)

CHAPTER TWELVE

THE HEAVENLY WRITINGS

(Note: — The references in this chapter in the form Hg. 1, Hg. 2, etc. are to Headings in Appendix VIII. The abbreviation 'S' stands, as usual, for Summary.)

While speaking of the rationale of the Qur'ān, Professor Nöldeke expresses the following opinion:

"It is no wonder if in such confused imagery the details are not always self-consistent. When, for example, this heavenly archetype¹⁾ is said to be in the hands of an exalted 'scribe' (LXXX. 13 sqq.), this seems a transition to a quite different set of ideas, namely, the books of fate, or the record of all human actions—conceptions which are actually found in the Koran.²⁾

This statement is followed by no examples of any Qur'ānic verses containing the conception of heavenly forewritings of human action. These words of Professor Nöldeke's, at least in their English translation by J. S. Black, are somewhat confusing. It is not clear if the reference to LXXX. 13 sqq. is given as an example of a passage containing such ideas. But we cannot do better than have a look at the passage in question:

كَلَّا إِنَّهَا تَذْكِرَةٌ ۖ فَمَنْ شَاءَ ذَكَرْهُ ۚ فِي صُحُفٍ مُّكَرَّمَةٍ ۖ مَرْفُوعَةٍ مُّطَهَّرَةٍ ۚ
بِأَيْدِي سَفَرَةٍ ۖ كِرَامٍ بَرَرَةٍ ۚ قُلْ أَلَيْسَ مَا أَكْفَرَهُ ۚ مِنْ أَيْ شَيْءٍ خَلَقَهُ ۚ مِنْ نُّفُثَةٍ ۚ
(80: 11-18)

11—"Nay! verily, it is a memorial

12—and whoso pleases will remember it.

13—In honoured pages

14—exalted and purified

15—in the hands of noble, righteous scribes.

16—May man be killed! how ungrateful he is!

17—Of what did He create him?

18—Of a clot."

¹⁾ The heavenly origin of the Qur'ān.

²⁾ Sketches from Eastern History, p. 23.

There is no trace whatsoever of any idea of the heavenly fore-writings of human actions in this passage. If Professor Nöldeke did understand this passage as representing a transition to such an idea, the only thinkable possibility is that he connected the phrase "In honoured pages . . . scribes" also with the phrase "Whoso pleases will remember it", thus making it mean that in honoured pages is written whoso will remember. But this would be a very awkward way of reading this verse. The phrase "In honoured pages . . . scribes" goes so obviously with verse 11 as follows:

Verily, it is a memorial, in honoured pages . . .

Verse 12 is definitely a parenthetical sentence between verses 11 and 13. Such constructions are frequent in the Qur'ān, and in Qur'ānic science are treated under the independent headings of the Muqaddam (= the phrases misplaced before) and the Mu'akhkhar (= the phrases misplaced after).¹⁾

While examining whether the Qur'ān contains the conception of pre-written heavenly books of human action, we must first of all bear in mind that the Arabic word *kitāb*, ordinarily rendered as 'book' does not always mean a 'volume'. It is applied to a writing of any length, whether a word, or a sentence, or a letter, or a volume. It is used in the Qur'ān in the sense of 'epistle'²⁾, a document of contract,³⁾ and a written ordinance from God.⁴⁾

The derivatives of *كَب* refer most frequently in the Qur'ān to books of revelation.⁵⁾ Then there are derivatives speaking of individual ordinances of God sent through revelations.⁶⁾ And there are others which speak of the records of deeds which men have done⁷⁾ (not of the deeds which they will do). Whatever passages do not clearly fall under any of these three categories we shall analyse in this chapter.

The real subject of the following two passages seems to be God's vigilance and well-informedness. That the birth of a child, and the

¹⁾ See the Itqān of al-Suyūṭī (Calcutta, 1857), p. 496 sqq., where numerous examples will be found.

²⁾ 27: 28-30. See Appendix VIII, p. 388.

³⁾ 24: 33 loc. cit.

⁴⁾ 8: 68-69, 4: 104, 2: 236. See Appendix VIII, pp. 396-7.

⁵⁾ See Appendix VIII, pp. 397-407.

⁶⁾ See Appendix VIII, pp. 396-397.

⁷⁾ See Appendix VIII, Hgs. 22-51.

age of every man and the falling of every leaf are there in writing seems a metaphor which develops the idea that with God is a full account of what is going on in the world and that He is the well-informed King. But it does not necessarily follow from these two passages that these happenings are written down beforehand:

No female bears or is delivered except by His knowledge. Nor does one reach old age or is aught diminished from his life, without it is in a writing—S. (Hg. 1) ¹⁾

There falls not a leaf save that He knows it. All is in a perspicuous writing—S. (Hg. 2) ²⁾

In the following passage, the phrase 'all is in a perspicuous writing' signifies that God is not heedless of providing every living being, and that the whereabouts of every living being are known to Him. He has all this clearly in writing before Him. But it does not necessarily follow that God has written the whereabouts of every living being and its provisions arbitrarily and far in advance. The passage seems to leave an impression of God's vigilance and no more. It is impossible to adduce from it the idea of forewriting of human actions:

The provision of every beast on the earth is from God. He knows its settlement and its resting place. All is in a perspicuous writing—S. (Hg. 3) ³⁾

The next verse says definitely that *all accidents* that befall the earth or men are there in writing before they befall. But there are two questions left unanswered, (a) How long in advance is the accident written down? (b) Is it written down arbitrarily or with a righteous purpose? The rhetorical significance of the verse is no more than that accidents are in God's control. There is no idea here of God's prewriting men's actions:

¹⁾ Professor Palmer's translation: "Without it is in the book". The original is *أَلِكْتَاب* and not *كِتَاب*.

²⁾ Professor Palmer's translation: "All is in the perspicuous book". The original is *كِتَاب* and not *أَلِكْتَاب*.

³⁾ Professor Palmer's translation: "All is in the perspicuous book". The original is *كِتَاب*.

No accident befalls in the earth or in yourselves but it was in a writing¹⁾ before we created it—S. (Hg. 4)²⁾

The following passage tells some of the weak-hearted followers of the Prophet that their staying at home could not have saved their lives, for when God writes that a man is to die in a particular place, there is no escape from it. The allusion again is to pre-ordaining of the circumstances of death, an accident and not to all human action:

Those against whom slaughter was written down would have gone forth to where they are now lying dead—S. (Hg. 6)

And here is another passage speaking of God's written permission without which no man dies. It confirms the judgment that the metaphor of such writings does not represent an arbitrary predestination, but is only a part of the wider metaphor of His Kingdom:

It is not for any soul to die save by God's permission written down for an appointed time—S. (Hg. 7)

The metaphor of writing in the following verse represents the idea that those who believe, God so *strengthens* their faith that they prefer the fraternity of Islām to the friendship of all non-believers whether they be blood-relations:

Those who believe do not love the opponents of God and His Apostle. God has written faith in their hearts and He aids them with a spirit from Him. He will make them enter into gardens. God is well-pleased with them—S. (Hg. 8)

The metaphorical element in the use of the word book is very marked in the following passage which speaks of a book in which God can read all that the earth consumes of dead bodies, so that when He raises the dead it will be no hard matter for Him with the book before Him:

We can raise the dead. We well know what the earth consumes of the dead. With us is a book that keeps (account)—S. (Hg. 9)

The rhetorical significance of the metaphor of such a book can be realised fully if we bear in mind that the verse is addressed not to Londoners of the twentieth century, but to the primitive people who always questioned 'How can God raise the dead?' The Qur'ān often meets the question forcefully by reminding them that He who created

¹⁾ Professor Palmer's translation: 'in a book'.

²⁾ Professor Palmer's translation: "before we created them". The original is ^{مَصِيَّةً} ^{مِنْ قَبْلِ أَنْ نَبْرَاهَا} referring to ^{مَصِيَّةً}.

first can revive the dead.¹⁾ The metaphor of a book in which is written all that the earth consumes of dead bodies is another rhetorical weapon to repel the same attack.

In the following six passages the metaphor of writing is used for 'laying down' principles. None of them speaks of books in which human action is pre-written:

Said God to Moses, 'I will write my mercy down for those who fear, give alms and believe'—S. (Hg. 10)

God has written mercy on Himself, that whoso repents and acts right, God is forgiving, merciful—S. (Hg. 11)

God has written mercy on Himself. He will gather you on the Last Day—S. (Hg. 12)

We have written in the Psalms, 'The earth shall my righteous servants inherit'—S. (Hg. 13)

God has written, 'I and my apostles will surely prevail' S. (Hg. 14)

Against every rebellious devil it is written down that whoso takes him for a patron, he will lead him astray—S. (Hg. 15).

It is not possible to decide in the following two passages if the allusion is to pre-written notes of destruction of habitations or to after-records of all that happened to them. The non-believers are always reminded in the Qur'ān of how the habitations of earlier generations were destroyed for their sins, and how they shall be punished. It is probable that the allusion is to after-records. But if the writings signify pre-written notes of destruction, then we fail to find an answer to the same question 'How long in advance is the note of destruction written?':

We never destroyed a city without it ^{had}/_{has} ²⁾ a writing known ³⁾
—S. (Hg. 16)

Every city we destroy before the day of judgement. That is inscribed in the book—S. (Hg. 17)

In the four passages that follow the significance of the metaphor cannot be determined safely.

The first of these is a verse on the subject of God's being a great knower. And in the chapter on God's 'ilm (knowledge) we have shown that in an overwhelming majority of cases the allusion to

¹⁾ See examples on p. 42 sqq. supra.

²⁾ The original ^{إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ} allows for both the alternatives. Professor Palmer adopts 'had'.

³⁾ Professor Palmer's translation 'Without it had its noted doom'. This translation is misleading.

God's knowledge signifies His vigilance over what men are doing so that on the Last Day He will let everyone know what he has done, and will requite accordingly. "That all is in writing" here probably means that all deeds are known to God and are recorded. It will be stretching of meaning if we regard the verse suggestive of God's foreknowledge of men's actions and His pre-writing them:

God knows what is in the heavens and the earth. That is in a writing—S. (Hg. 18) ¹⁾

The usual reminder of the Judgement Day with which the next passage concludes again suggests that the book here means the book of after-record of actions:

The beasts and birds are nations like you. We have omitted nothing from the book. To their Lord shall they be gathered—S. (Hg. 19)

The remaining two of the four passages do not contain any indication of what type of books are meant therein:

"By the mount! by the book inscribed upon an outstretched vellum!" (Hg. 20)

"Verily, the number of the months with God is twelve months in God's book . . ." (Hg. 21)

We now proceed to the passages which unquestionably represent the category of writings in which accounts of bygone men and the records of bygone deeds of men are preserved, and which will be consulted on the Judgement Day. There are thirty-one of these passages all of which will be without sense to reproduce here. ²⁾ Mentions in this place may be made only of those which Carra de Vaux and Professor Palmer have—following some interpretations in Muslim Tradition—accepted as referring to books of *fate* in which men's good and evil deeds are written beforehand.

Professor Nöldeke's view that the Qur'ān contains the conception of God's forewriting human action is influenced very probably by the interpretations put on 'writings' by Muslim Tradition. A hint at such interpretations is found in the following extract from an article by Carra de Vaux. ³⁾

"Muhammad speaks of books kept in heaven, in which the deeds of men are written down, and which will be used as the basis of the

¹⁾ Professor Palmer's translation: "in a book".

²⁾ See Hgs. 22 to 51.

³⁾ Article on Fate (Muslim). Encyclopaedia of Religion and Ethics, vol. 5, p. 794. The italicising is done by the present writer.

Last Judgement. One of these books is called 'Illiyūn: "The book of the righteous is 'Illiyūn' (Qur'ān, lxxxiii. 18); ¹⁾ another is called Sijjīn (lxxxiii. 7). ²⁾

"Tradition has it that these books are eternal, though this is not indicated in the text of the Qur'ān; probably Muḥammad thought that the lists were written day by day as the deeds took place. There are also books relating to each individual:

"As for him who is given his book in his right hand (at the last Judgement), he shall be reckoned with by an easy reckoning: but as for him who is given his book behind his back, he shall call out for destruction, but he shall broil in a blaze! (lxxxiv. 7-12) ³⁾

"Muḥammad's idea seems to be that human actions are noted down in the books at the time they are performed. There is still another book, called the perspicuous Book, relating to the whole world:

"Nor shall there escape from it the weight of an atom, in the heavens or in the earth, or even less than that, or greater, save in the perspicuous Book (xxxiv. 3)."⁴⁾

Carra de Vaux agrees that the verses do not indicate that the deeds are pre-written. This idea is read into them by Tradition which regards these writings as eternal.

We may conclude this chapter by quoting two more verses with their annotations by Professor Palmer:

"The day when we will roll up the heavens as es-Sigill rolls up the books; as we produced the first creation so will we bring it back again ⁵⁾—a promise binding upon us; verily we are going to do it." (Hg. 23)

To this verse Professor Palmer has the following footnotes:

"Es-Sigill is the name of the angel who has charge of the book on which each human being's fate is written, which book he rolls up at a person's death. The word, however, may mean a scroll or register, and the passage may be rendered, 'like the rolling up of a scroll for writings'."

¹⁾ See Hg. 45.

²⁾ See Hg. 44.

³⁾ See Hgs. 48 and 49.

⁴⁾ See Hg. 38.

⁵⁾ Professor Palmer's translation: "as we produced it at its first creation will we bring it back again". The original is *كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ*. There is nothing in this original that might justify the pronoun 'it' in the translation. The phrase conveys the usual idea that God can repeat creation by raising the dead just as He first created men.

The functions of the angel al-Sijill (if at all the word stands for an angel) are mentioned nowhere in the Qur'ān. Professor Palmer's comment is obviously based on speculations on the word found in commentaries and the Ḥadīth. The basic sense of سَجَلَ is 'to flow'. Hence سَجَلَ أَلْفَرُ آَن 'He recited the Qur'ān continuously'. تَسْجِيلٌ is the recording of a judicial sentence by a Qāḍī, a development probably on 'pouring forth' and 'issuing'. The Qamoos suggests that al-Sijill was a scribe of the Prophet. Speculations on the word are many. ¹⁾

The second verse contains the clear threat that the portion of the book shall reach those who belie the signs of God. The book here obviously means the book in which is recorded all that they have said and done, and not the book of their fate:

"Who is more unjust than he who devises against God a lie, or says His signs are lies? These, their portion of the Book shall reach them, until when our messengers come to take their souls away, and say, 'Where is what ye used to call upon instead of God?' They say, 'They have strayed away from us'; and they shall bear witness against themselves that they have been misbelievers." (Hg. 24)

The phrase 'their portion of the Book shall reach them' is annotated by Professor Palmer as follows:

"That is, they shall have whatever portion of good or evil is written for them in the book of their fate."

Of the remaining contexts of the derivatives of كَتَبَ there are those in which God's 'writing' means His 'prescribing' as in the following. ²⁾

O believers! crave what God has prescribed for you concerning the observance of fasts—S. (Hg. 52) ³⁾

Said Moses, 'O my people! enter the Holy Land which God has prescribed for you'—S. (Hg. 53) ⁴⁾

¹⁾ See Lane's Lexicon under art. سَجَلَ.

²⁾ See Appendix VIII, pp. 396-7.

³⁾ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ.

⁴⁾ أَلَّتِي كَتَبَ اللَّهُ لَكُمْ.

And in by far the largest number of contexts the derivatives of كُتِبَ allude to Books of Revelation.¹⁾

The Qur'ān, we have seen, does not contain the idea that human action is written in heavenly books far in advance or from eternity. The idea is introduced by Tradition.

¹⁾ See Appendix VIII, pp. 397-407.



BOOK FOUR

AN EXAMINATION OF THE CONTEXTUAL
SIGNIFICANCE OF SOME OF THE QUR'ĀNIC
PHRASES BELIEVED TO SIGNIFY THAT
GOD'S MERCY AND LOVE ARE CAPRICIOUS

CHAPTER THIRTEEN

DIVINE MAGHFIRA (= FORGIVENESS)

(Note: — The references in this chapter in the form Hg. 1, Hg. 2, etc. are to Headings in Appendix IX. The abbreviation 'S' stands, as usual, for Summary.)

While examining the contexts of allusions to God's Maghfira it will be fruitful to separate the contexts in which the epithets Ghafūr and Ghaffār (both meaning 'the Forgiving') are used from the contexts in which other derivatives are used. This division will further illustrate a point already amply illustrated by a similar division to the contexts of the derivatives of علم alluding to God's knowledge (cf. Appendix III). It will be seen in this chapter that the epithets Ghafūr and Ghaffār, found on the lists of the so-called Most Comely Names of God, are seldom used as rhyme-supplying epithets.¹ Their significance within their contexts agrees strikingly with the contextual significance of other derivatives of غفر. The tone of God's justice dominates throughout.

Faith in God is the necessary prerequisite of virtue, and is naturally the most essential condition of divine forgiveness. There are several passages repeating that under no circumstances does God pardon misbelief and associating partners with Him (see Hg. 1). On the other hand, there are passages saying that men's belief wins them pardon for what is bygone, e.g.

If the misbelievers desist from misbelief, God will forgive what is past—S. (Hg. 2)

To believe in God and His Apostle and to fight strenuously in God's cause is better. He will pardon you your sins—S. (Hg. 3)

O prophet! tell the captives, 'If God knows any good in your hearts He will forgive you'—S. (Hg. 4)

Say, 'If ye love God, then follow me. God will forgive you your sins'—S. (Hg. 5)

O believers! Fear God and believe in His Apostle. God will forgive you—S. (Hg. 6)

¹ For a list of a large number of verses in which the epithet Ghafūr does not serve as rhyme, being immediately followed by the epithet Raḥīm, see footnote 1 on p. 163 infra.

The following three passages again represent divine forgiveness as judicious and discriminative. They say 'be good and God will forgive you':

O believers! fear God and speak a straightforward speech. He will pardon you your sins—S. (Hg. 7)

O believers! if ye fear God. He will forgive you—S. (Hg. 8)

If ye lend to God a goodly loan, He will double it for you and will forgive you—S. (Hg. 9)

The moral of the speeches recorded in the following five passages is to the same effect:

Said the people of Moses, 'We believe in our Lord that He may pardon us our sins'—S. (Hg. 10)

Said Noah, 'O my people! Serve God and fear Him and obey me. He will forgive you your sins'—S. (Hg. 11)

Said the Jinns, 'O our people! Respond to God's crier and believe in Him. He will forgive you your sins'—S. (Hg. 12)

Said the sorcerers, 'We hope that our Lord will forgive us our sins, for we are the first of believers'—S. (Hg. 13)

When we said to the people of Moses, "Enter the gate worshipping and saying, 'Hittatun'.¹⁾ So will we pardon you your sins" S. (Hg. 14)

The following passages give us a definite idea of what kind of men deserve God's forgiveness:

Said the pious believer for whom paradise was ordained, 'Would that my people knew for what my Lord has forgiven me' S. (Hg. 15)

God loves the kind. Those who when they wrong themselves remember God and ask forgiveness. Who forgives sins save God? These are rewarded with forgiveness—S. (Hg. 16)

Those who believe and do right, for them is forgiveness—S. (Hg. 17) (four passages)

Forgiveness is for the resigned, the devout, the truthful, the patient, the humble, the almsgiving, the fasting, the chaste and those who remember God—S. (Hg. 18)

Those who lower their voice before the Apostle of God, for them is forgiveness—S. (Hg. 19)

Those who fear God in secret, for them is forgiveness—S. (Hg. 20)

The believers are those whose hearts sink with fear when God is mentioned, who increase in faith when God's signs are rehearsed, who rely on God, pray, and give alms. To them is forgiveness—S. (Hg. 21)

The pious shall have fruits and forgiveness from their Lord in Paradise—S. (Hg. 22)

¹⁾ Professor Palmer's note: The word means Remission, or laying down the burden (of sins).

Those who believe and have fought in God's cause and those who gave refuge to the believers are the real believers. To them is forgiveness due—S. (Hg. 23)

Those who are patient and do right, for them is pardon S. (Hg. 24)

For the good men and women is forgiveness—S. (Hg. 25)

He who follows the reminder and fears the Merciful, give him glad tidings of forgiveness—S. (Hg. 26)

If ye be killed in God's way, forgiveness from God is better than spoils—S. (Hg. 27).

Forgiveness is granted only when asked for. In one of the stories David is mentioned to have been called by two litigants to settle their affair. Having given his judgement he thought that the dispute was referred to him as a trial from God. Thereupon he asked forgiveness of his Lord and God forgave him (see Hg. 28). And on one occasion Moses is described as having killed a man unintentionally while rescuing from him a man of his own sect. He repented and asked forgiveness. God forgave him (see Hg. 29).

In the following passage the phrase 'God invites you to pardon' so obviously means that if you follow the path which God shows, you will be pardoned:

The idolaters invite you to the Fire, but God invites you to pardon—S. (Hg. 30)

The significance of the following two passages is exactly the same:

The devil promises you poverty and bids you sin, but God promised you pardon—S. (Hg. 31)

Said the Apostles, 'God calls you to pardon'—S. (Hg. 32-i)

To follow the guidance of God is to earn forgiveness and to pursue the path of error is to earn torment:

They who sell guidance for error and forgiveness for torment, how patient must they be of the fire—S. (Hg. 32-ii)

A full coördinative analysis of the rhetorical expressions in the form 'God guides whom He wills and leads astray whom He wills, gives kingdom to whom He wills and snatcheth away kingdom from whom He wills, honours whom He wills and abases whom He wills' is already given in the chapter on divine *Mashī'a* (see pp. 67 to 75). It is in the light of the results of that analysis that we must understand the four passages that presently follow. 'God forgives whom He wills', it was shown, does not mean 'God forgives whomsoever He may feel the impulse to forgive'. It means 'He whom God wills to forgive,

He *does* forgive him'. God *does* forgive and punish when He wills. None has the power to stop what He wills.

The first of these passages tells the prophet that he cannot save *the unjust* from punishment, for the affair of forgiving and punishing rests with God. The emphasis on *He*, already illustrated in the said analysis ¹⁾ is very pronounced:

Thou hast nothing to do with the affair at all, whether He turn towards them again or punish them; for, verily, *they are unjust*. God's is what is in the heavens and in the earth. He forgives whom *He* wills and punishes whom *He* wills, for God is forgiving and merciful." (Hg. 33)

The phrases underlined in the remaining three passages remind men that justice *will* be done. God *will* call men to account. He *will* punish them for their sins. And for those who misbelieve there is a blaze. All the three passages say that the Kingdom of the heavens and the earth is God's. He has *the power* to forgive and punish. He *does* forgive and punish whom He wills to forgive and punish.

"God's is what is in heaven and in the earth, and if ye show what is in your souls, or hide it, *God will call you to account*; and He forgives whom He wills and punishes whom He wills, for God is mighty over all." (Hg. 34)

Say, 'If ye are God's beloved, *why does He punish you for your sins?* He pardons whom He wills and punishes whom He wills. God's is the Kingdom of the heavens and the earth'—S. (Hg. 35)

We have prepared for the unbelievers a blaze. God's is the Kingdom of the heavens and the earth. He pardons whom He wills and torments whom He wills—S. (Hg. 36)

We now turn to the contexts in which the epithets Ghafūr and Ghaffār are used. In the bulk of the collection of these contexts the phrase 'God is forgiving' is a part of hypothetical prepositions showing that God is forgiving not arbitrarily, but under specified conditions.

If the misbelievers desist from fighting, God is forgiving, merciful—S. (Hg. 37)

If the idolators repent and are steadfast in prayer, and give alms, God is forgiving and merciful—S. (Hg. 38)

To those who repent and act aright, God is forgiving—S. (Hg. 39) (eleven passages)

If you obey God He will not defraud you, He is forgiving—S. (Hg. 40)

¹⁾ See examples on p. 69 supra.

If you fear God, He is forgiving—S. (Hg. 41)

Say, 'If you follow me, He is forgiving'—S. (Hg. 42)

Moses asked forgiveness. God forgave him. He is forgiving—S. (Hg. 43)

Ask forgiveness of God. He is forgiving—S. (Hg. 44) (four passages)

O Prophet! Ask forgiveness for those who promise to abide by the code. God is forgiving—S. (Hg. 45)

Eat what is lawful and fear God. God is forgiving—S. (Hg. 46)

Tell the captives, 'If they have a little good in their heart, God is forgiving'—S. (Hg. 47)

Say, 'If you follow me, God is forgiving'—S. (Hg. 48)

To those who believe and strive in God's way God is forgiving—S. (Hg. 49) (six passages)

To those who are strenuous in God's way God is forgiving—S. (Hg. 50)

He who flees in God's way, his hire devolves on God; God is forgiving—S. (Hg. 51)

He who gains a good action, we will increase good for him, God is forgiving—S. (Hg. 52)

Those who vie in good works will enter the gardens and will say, 'Our Lord is forgiving'—S. (Hg. 53)

O Prophet! Ask forgiveness for believing women who promise to abide by the code. God is forgiving—S. (Hg. 54)

O Prophet! Ask forgiveness for the believers who ask leave of you from warfare for good reason. God is forgiving—S. (Hg. 55)

To those who stay at home for good reason, God is forgiving—S. (Hg. 56) (two passages)

If you find not the means to give in charity, God is forgiving—S. (Hg. 57)

If you have genuine excuse for offering prayers without ablutions, God is forgiving—S. (Hg. 58)

If you are forced by hunger to eat unlawful food, God is forgiving—S. (Hg. 59) (four passages)

To slave-girls compelled to prostitution God is forgiving—S. (Hg. 60)

For mistakes not purposely made God is forgiving—S. (Hg. 61)

If you retaliate the wrong done to you, God is forgiving—S. (Hg. 62)

If you alter an unfair will of the deceased, God is forgiving—S. (Hg. 63)

If you follow what is prescribed, God is forgiving for bygone sins—S. (Hg. 64)

If you reconcile with your wives after quarrel, God is forgiving—S. (Hg. 65)

If you take an absurd oath and then break it, God is forgiving—S. (Hg. 66) (three passages)

The following three contexts imply that God is forgiving for minor faults of the faithful:

"Verily, those who cry out to thee from behind the inner chambers, most of them have no sense; but did they wait until thou came out to them, it were better for them;—but God is forgiving, merciful." (Hg. 67)

God has pardoned the believers for their cowardice. He is forgiving—S. (Hg. 68)

God pardons the impatient inquisitiveness of the believers. He is forgiving—S. (Hg. 69-i)

It is not unusual with the Qur'ān to omit clauses and sentences that have to be supplied. Professor Nöldeke has noticed this peculiarity of the Qur'ān's style.¹⁾ (see some examples on p. 218 *infra*). In the following verse we must supply something between '*We have given thee an obvious victory*' and '*that God may pardon thee . . .*' for otherwise the verse becomes absolutely unintelligible:

"(O Prophet!) Verily, We have given thee an obvious victory that God may pardon thee thy former and later sin,²⁾ and may fulfil His favour upon thee and guide thee in a right way." (Hg. 69-ii)

The passage refers to the Truce of Hudaibiya (628 A.D.). That God gave the Prophet success in order to forgive his sins is an idea that does not mean anything. But let us read the verse thus, supplying what is bracketed:

. . . We have given thee an obvious victory [that thou may be thankful so] that God may pardon thy former and later sin.

Without supplying some such phrase the verse is certainly incomplete.

Commentators have speculated on the phrase 'thy former and later sin' in this passage, trying to identify particular sins of the Prophet. "Others take this to mean sins committed by Mohammad before his call and after".³⁾ In fact 'the former and later sins' (لَيَنْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ) might only have meant 'all thy sins'.

In the contexts of the allusions to divine 'Afw (= forgiveness), divine love (Wudd) and divine mercy (Raḥma) we shall come across

¹⁾ Sketches from Eastern History, pp. 23-24.

²⁾ لَيَنْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ . . .

³⁾ See Professor Palmer's footnote to this verse in his translation. Vol. II, p. 233, F.N. 1.

examples where allusion to God's torment and vengeance is made in the same breath with the mention of His love or mercy.¹⁾ And it may be pointed out that such concurrences are too frequent in the Qur'ān to be dismissed as cases of spasmodic incongruity. They seem a definite feature of the rhetorical style of the Qur'ān. The contiguous phrases connoting two opposite dispositions of God seem terms of reference alluding to divine vengeance which the sinners are to face, and divine love and mercy which the virtuous will receive. Even the most casual reading of the Qur'ān will show how often the descriptions of hell and paradise follow each other, how frequently reward and punishment are mentioned in the same breath. To the same effect God is mentioned as the compassionate and the violent punisher in the same breath. Such descriptions of God are reminders of reward and punishment and of God's justice. Consider the following two passages:

"The sending down of the Book from God, the mighty, the knowing, the forgiver of sin and acceptor of repentance, keen at punishment . . ."
(Hg. 70)

"He is most worthy of fear; and he is most worthy to forgive . . ."
(Hg. 71)

And compare these two passages with the following in which certainly the same idea is expressed in a slightly different manner:

"But in the hereafter is severe woe and forgiveness from God and His good will . . ." (Hg. 72)

It is so clear that God is called the punisher with reference to the punishment that awaits the sinners in the hereafter, and forgiver with reference to the forgiveness that awaits the virtuous. The point can amply be illustrated by comparison of these passages containing contiguous opposites with passages in which reward and punishment are mentioned in the same breath. We shall quote passages for comparison from within the collection of contexts on which this chapter is based:

He will reward those who do evil for what they have done, and will reward those who do good with good. Thy Lord is of ample forgiveness. He knows best about you. Do not regard yourselves pure. He knows who it is that fears—S. (Hg. 73)

"Those who misbelieve, for them is keen torment. But those who believe and do right, for them is forgiveness and a great hire." (The first passage under Hg. 17)

¹⁾ See pp. 154, 165 and 174.

"God has promised to those who believe and work righteousness, that for them is forgiveness and a mighty hire. But those who disbelieve and call our signs lies, these are the fellows of hell." (The last passage under heading 17)

The following contexts of the divine epithet 'the Forgiving' are of the same type:

"(O Prophet!) Thou hast nothing to do with the affair whether He turn towards them again or punish them; for verily, they are unjust. God's is what is in the heavens and in the earth. He forgives whom He wills and punishes whom He wills, for God is forgiving and merciful." (Hg. 33)

"Whoso believes not in God and His Apostle—we have prepared for the unbelievers a blaze! God's is the Kingdom of the heavens and the earth. He pardons whom He wills, and torments whom He wills, and God is forgiving, merciful." (Hg. 36)

God punished those who misbelieved. Then God turns after that to whom He wills, for God is forgiving, merciful—S. (Hg. 74)

That God may reward the truthful and punish the hypocrites if He wills or turn towards them. He is forgiving, merciful S. (Hg. 75)

That God may torment the idolaters and hypocrites and may turn relenting towards believers. He is forgiving—S. (Hg. 76)

He created life and death *to try you* which of you does best. He is the mighty, the forgiving—S. (Hg. 77)

He is the forgiving and merciful. But those who take beside Him patrons, God watches over them—S. (Hg. 78)

If ye love God, follow me. God will forgive your sins. God is forgiving, merciful. But if ye turn your backs, God loves not misbelievers—S. (Hg. 79)

God is forgiving. But their appointed time will come S. (Hg. 80)

God will punish unbelievers. But to those who fought strenuously, God is forgiving—S. (Hg. 81)

God is forgiving. But turn repentant before torment comes—S. (Hg. 82)

There is mighty woe for those who wage war against God, save those who repent. God is forgiving—S. (Hg. 83)

God will torment the hypocrites. But to those who confess their sin God is forgiving—S. (Hg. 84)

In all these contexts the phrase 'God is forgiving' is immediately followed or preceded by the declaration that God will punish the defiant ones or that the trial of the Judgement Day will come. That God is forgiving cannot be read as a categorical statement placed so many times exactly where its opposite is to be found. In the rhetorical language of the Qur'ān this phrase seems a summary way of saying that to those who repent and act aright, the door to forgiveness

is open. And in some of the above passages, as for example in the last four, the phrase 'God is forgiving' is actually a non-categorical statement, e.g. *But to those who confess their sin, God is forgiving* (see the last passage above).

In the Book which is style-bound, there is no wonder that such rhetorical brevity of expression be found as is demonstrated in the following:

- I am the pardoning, the merciful, the punishing—S. (Hg. 85)
- God knows what is in your souls. Beware! (Yet) He is forgiving—S. (Hg. 86)
- God's violence is keen. He is the forgiving, the loving S. (Hg. 87)
- Know that God is violent in punishing, but that He is forgiving, merciful—S. (Hg. 88)
- Thy Lord is swift to punish, but He is forgiving and merciful—S. (Hg. 89)
- Thy Lord is quick at following up, But He is forgiving, merciful—S. (Hg. 90)

Is not, 'I am the pardoning, the punishing' a rhetorical way of saying 'I shall pardon you if you repent and act aright, and I shall punish you if you don't'? Anyone who becomes used to the style of the Qur'ān will readily agree that it is.

Such divine epithets as 'the loving, the merciful, the pardoning, the Lord of vengeance, etc.' thus seem terms of reference that have evolved out of fuller expressions of the Qur'ān's conception of God's mercy, forgiveness, torment, etc. and to understand the full significance of these epithets we have to examine all the contexts in which God is mentioned as forgiving or tormenting particular types of men. The development of such terms of reference is quite natural in revelatory speeches highly rhetorical and containing much repetition.

From these verses in which the epithets like 'the forgiving' and 'the punishing' occur together, we are led to the suggestion that these epithets are terms of reference representing the ideas of God's mercy for the virtuous and His vengeance for the sinners. We may now proceed to the verses in which the epithet 'the forgiving' does not occur together with the opposites like 'the punishing', nor is it a part of hypothetical propositions. Two examples may suffice: ¹⁾

¹⁾ These are the first two passages on p. 425, Appendix IX. All the passages of this kind are collected in that Appendix on pp. 425-426.

"Verily, God holds back the heavens and the earth lest they should decline; and if they should decline there is none to hold them back after Him; verily, He is clement, forgiving."

"Say, 'I am only a warner; and there is no god but God, the One, the Victorious, the Lord of the heavens and the earth, and what is between the two, the mighty, the forgiving.'"

What is the significance of the epithet 'forgiving' in these two passages? Is it that in the particular moments in which these verses were revealed to the Prophet, God was realised by him as One who is, before anything else, a forgiver, One who will forgive the most hideous of deeds, One who will forgive misbelief or a major sin followed by no repentance? An answer in the affirmative can only be given with utmost hesitation. The plausible answer is that this epithet is a term of reference, which represents the conception of God's forgiveness to be found in an overwhelming majority of contexts—the conception of forgiveness subject to specified conditions

The following two passages and a few others of their kind¹⁾ cannot be quoted to represent the Qur'ān's conception of God's forgiveness, for they record what this or that individual, on any occasion, said about God's forgiveness:

"They said, 'O our father! ask pardon for us of our sins; verily, we are sinners!' He (= Jacob) said, 'I will ask pardon for you from my Lord; verily, He is the forgiving and the merciful'." ²⁾

There are men who take this lower world and say, 'It will be forgiven us'—S. ³⁾

The remaining contexts of the derivatives of غفر do not allude directly to God's forgiveness. They speak of men's asking pardon of God, either for their own sins, ⁴⁾ or for the sins of others. ⁵⁾ Many of the former of these passages bid men to ask forgiveness for their sins.

In the verses that refer to asking God's pardon for others, it may be noticed that it is declared illegitimate to ask pardon except for the penitent believers. The following contexts stress the point. ⁶⁾

¹⁾ See Appendix IX, pp. 426-427.

²⁾ See the last passage on p. 426, Appendix IX.

³⁾ See the first passage on p. 428, Appendix IX.

⁴⁾ See Appendix IX, pp. 427-429.

⁵⁾ See Appendix IX, pp. 429-431.

⁶⁾ See Appendix IX, pp. 429-431.

The angels ask forgiveness for the believers and the repentant—S.
Abraham asked forgiveness for his parents and *the believers*—S.
Abraham was wrong in asking forgiveness for his misbelieving father—S.¹⁾

Noah asked forgiveness for the believers—S.

Moses asked forgiveness for his repentant brother—S.

Jacob asked forgiveness for his repentant sons—S.

Asking forgiveness for idolators is not allowed—S.

The Prophet asks forgiveness for those who turn to belief and piety S.

O Prophet! ask forgiveness for the believers who ask leave of you from warfare—S.

The Prophet cannot ask forgiveness for stay-at-homes with no genuine excuse—S.

¹⁾ There are three passages on this subject.

And in the following case expiation is a condition for God's pardon upon the believers' follies. It was customary with the Arabs to say to their wives in moments of raging quarrels, 'Thou art to me as my mother's back.' The passage condemns the practice and adds that when one takes such an absurd oath and then regrets, he has to free a slave as an expiation before approaching his wife again:

God is pardoning and forgiving. But those who back out their wives and then regret, then the manumission of a captive before they touch each other—S. (Hg. 5)

In the following verse too, expiation is called for before God will pardon the killing of game while on pilgrimage:

He who kills game purposely while on pilgrimage, his compensation is the like of what he has killed in sheep—an offering brought to the Ka'bah; or as an expiation the food of poor persons, or an equivalent thereof of fasting. God pardons bygones. But whoso returns, God will take vengeance—S. (Hg. 6)

There are four passages which record God's pardoning the believers for minor slips. One of these contains an ordinance of God allowing the believers to cohabit with their wives during Ramaḍān nights. An earlier ordinance to the contrary was found too difficult by the believers and hence this relaxation:

Henceforth ye can cohabit during Ramaḍān nights. God knows that ye did defraud yourselves, wherefore He has pardoned you—S. (Hg. 7)

There are two passages saying that God has pardoned the believers for showing cowardice in the Battle of Uḥud (Hg. 8).

In the following verse the believers are told that God will pardon them for their asking impatiently for revelations on some subject. There is not the slightest suggestion within the verse as to what that subject was, but commentators say that the believers enquired if God would make the ḥajj (= the pilgrimage to Mecca) annual:

"O ye who believe! ask not about things which if they be shown to you will pain you; but if ye ask about them when the (whole) Qur'ān is revealed, they shall be shown to you. God pardons that, for God is forgiving and clement. People before you have asked about that, yet on the morrow did they disbelieve therein." (Hg. 9)

In two contexts ¹⁾ God is said to have pardoned the people of Moses for taking the calf as a god. Although in these two passages there is

¹⁾ See the two passages under heading 10.

no mention of their asking pardon of God before God's pardoning them, it is impossible to believe that the Qur'ān here implies God's pardon of misbelief without repentance. We may here refer to another verse occurring in another version of the same story:

"And Moses' people after him took to themselves of their ornaments a corporeal calf that lowed; did they not see that it could not speak with them, nor could it guide them in the path? They took it and they were unjust; but when they bit their hands with fruitless rage and saw that they had gone astray, *they said, 'Verily, if our Lord have not compassion on us and forgive us we shall be of those who lose!'*" (7: 146-148)

In the last chapter we came across verses ¹⁾ signifying that although God forgives, it does not mean that the persistent sinners will escape punishment. The contexts of the allusions to His 'afw offer similar instances:

"... God pardons bygones; but whoso returns, God will take vengeance on him, for God is mighty and avenger..." (Hg. 11)

"He pardons much. But let those who wrangle about our signs know that they have no escape." (Hg. 12)

"Make no excuse! Ye have misbelieved after your faith; if we pardon one sect of you, we will torment another sect, for what they sinned." (Hg. 13).

"And what misfortunes befall you it is for what your hands have earned; but He pardons much." (Hg. 14)

God is pardoning to these who do good, openly or secretly:

"If ye display good or hide it, or pardon evil, verily, God is pardoning and powerful." (Hg. 15)

The allusions to God's forgiveness in the remaining two passages are indifferent and do not bear upon the nature of God's forgiveness:

"God forgive thee (O Prophet!); why didst thou give them leave (to stay) until it was made manifest to thee who spake the truth—until thou mightest know the liars?" (Hg. 16)

The believers say, 'Lord! forgive us and pardon us' S. (Hg. 17)

¹⁾ See p. 147 sqq. supra.

CHAPTER FIFTEEN

GOD'S RELENTMENT (TAWB)

(Note:—The references in this chapter in the form Hg. 1, Hg. 2, etc. are to headings in Appendix XI. The abbreviation 'S' stands, as usual, for Summary.)

Among the contexts to be considered in this chapter there are some that need no detailed commentary. They are to the effect that God relents towards those who repent and act aright:

If they, when they have wronged themselves, come to thee and ask pardon of God, they will find God relenting, compassionate S. (Hg. 1)

Ask forgiveness of God. He is relentant—S. (Hg. 2)

He accepts repentance and takes alms and is relenting and merciful—S. (Hg. 3)

Some of the Arabs have confessed their sins. Haply it may be God will relent towards them—S. (Hg. 4)

Those who commit theft, punish them. But whoso turns again after injustice and acts aright, God will relent towards him—S. (Hg. 5)

Those who commit adultery, if they repent, God is relentant. *God is only bound to relent towards those who do evil through ignorance and repent. His relentance is not for those who misbelieve and do evil and repent at the time of death*—S. (Hg. 6)

Those who repent and do right, these will I relent to, for I am relenting, merciful. But those who die misbelievers on them is the curse of God—S. (Hg. 7)

O believers! Do not play the spy nor backbite each other. Fear God, God is relenting, compassionate—S. (Hg. 8)

We offered the trust to the heavens and the earth that God may torment the hypocrites and may turn relentant towards the believers—S. (Hg. 9)

From the following passage we cannot understand that God relented towards the people of Moses without their having repented after taking the Calf as a god:

Said Moses to his people, 'Ye have wronged yourselves in taking the calf. Repent unto your Creator. He has relented towards you'—S. (Hg. 10)

Compare this passage with the following verses from the same narrative in another Sūrah:

"They took it (= the calf) and they were unjust; but when their hands became paralysed (by remorse)¹ and they saw that they had gone astray, they said, 'Verily, if our Lord have not compassion on us and forgive us we shall surely be of those who lose!'" (7: 147-148)

Nor can it be understood from the following two allusions that God relented towards Adam without his having repented:

Adam rebelled against his Lord, and went astray. Then his Lord chose him and relented towards him—S. (Hg. 11)

God relented towards Adam. He is the compassionate, the relenting—S. (Hg. 12)

Compare these with the following verse:

"They (Adam and Eve) said, 'O our Lord! we have wronged ourselves—and if Thou dost not forgive us and have mercy on us, we shall surely be of those who are lost.'" (7: 22)

The following passage cannot be understood to imply that God relented towards the Children of Israel in spite of their persisting in defiance. The passage ends with the reminder '*and then many amongst them were (still) blind and deaf (to our warnings)! but God saw what they did*'

The Children of Israel belied the apostles and slew them. They were blind and deaf. Then God relented towards them. Then many among them were (still) blind and deaf! But God saw what they did S. (Hg. 13)

Those who have no means to give in charity, God relents towards them:

If ye find not the means to give in charity, God is forgiving. But when he so relents towards you, then be steadfast in prayer and fear God, for He is well-aware—S. (Hg. 14)

The following passage is addressed to the zealous believers who kept vigils to offer night-prayers, as they had no means to calculate the hours of nights:

God knows that ye cannot calculate the hours of nights for night-prayers. He turns relentant towards you and alleviates the amount of night-prayers—S. (Hg. 15)

On the following passage we have already commented in the last chapter (see p. 153 supra):

¹) Professor Palmer's translation: "but when they bit their hands with fruitless rage". The original is . . . *وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ*

Henceforth ye can commerce with your wives during Ramaḍān nights. God knows that ye did defraud yourselves wherefore He has relented towards you—S. (Hg. 16)

The following passage refers to the believers who hesitated to accompany the Prophet in the Battle of Tabūk:

God relented towards the prophet and those who fled with him and towards the helpers who followed him in the hour of difficulty after that the hearts of a part of them had well-nigh gone amiss and unto the three who were left behind. God is relenting and merciful—S. (Hg.17)

The following passages signify that the decision rests with God. He relents to whom *He* wills:

O Prophet! Thou hast nothing to do with the affair whether He relent towards them or punish them, for they are unjust. God's is what is in the heavens and the earth—S. (Hg. 18)

Say, 'Act ye and God will inform you of that which ye have done'. And others are in hope of God's bidding, whether He torment them or whether He relent towards them, for *God is knowing, wise*—S. (Hg. 19)

God will torment the misbelievers by your hands and disgrace them and aid you against them. God relents to whom He wills. *God is knowing, wise*—S. (Hg. 20)

God punished those who misbelieved. That is the reward of misbelievers. Then God relents to whom He wills. God is forgiving, merciful—S. (Hg. 21)

"... That God might reward the truthful for their truth, and punish the hypocrites if He willed, or turn towards them;—verily, God is forgiving, merciful." (Hg. 22)

For a detailed analysis of phrases in the form 'God relents to whom He wills', 'God guides whom He wills', etc. the reader is referred back to p. 67 to 75 in the chapter on Divine Mashi'a.

The remaining contexts are as follows:

God wishes to guide you and to relent towards you. But those who follow their lusts wish that ye should swerve—S. (Hg. 23)

"Were it not for God's grace upon you and His mercy, and that God is relenting, wise ... verily, those who bring forward the lie,¹⁾ a band of you,—reckon it not as an evil for you, ... " (Hg. 24)

Said Abraham, 'Lord! Make us resigned to Thee and relent towards us. Thou art relentant, merciful'—S. (Hg. 25)

¹⁾ See F.N. 3 on p. 167.

CHAPTER SIXTEEN

DIVINE RAḤMA (= MERCY)

Raḥma, or Mercy of God, naturally finds more room in the Qur'ān than His Love, for whereas Love admits of some equality and reciprocity of relationship, Raḥma on the other hand connotes in its object certain inferiority.

Raḥma occurs in the Qur'ān as divine compassion shown to the whole of mankind in the provisions of livelihood and comforts of life:

"Look to the signs of God's mercy, how He quickens the earth after its death (and creates food); verily, that is the quickener of the dead, and He is mighty over all." (30: 49)

"He it is who sends down the rain after they have despaired and disperses His mercy, for He is the praiseworthy patron." (42: 27)

"He it is who sends forth the winds as heralds before His mercy; until when they lift the heavy cloud which we drive to a dead land, and send down thereon water, and bring forth therewith every kind of fruit; thus We do bring forth the dead; haply ye may remember." (7: 55)

"And He it is who sent the winds with glad tidings before His mercy; and We send down from the heavens pure water, to quicken therewith the dead country, and to give it for drink to what We have created,—the cattle and many folk." (25: 50-51)

"He who guides you in the darkness of the land and the sea; and who sends as glad tidings before His mercy; is there a god with God? exalted be God above what they associate." (27: 64)

"Have they not looked to the earth, how we caused to grow therein of every noble kind? Verily, that is a sign; but most of them will never be believers! but verily, thy Lord He is mighty and merciful." (26: 6-8)

"And of His signs is this that He sends forth the winds with glad tidings, to make you taste of His mercy and to make the ships go on at His bidding, and that ye may crave of His grace, and haply ye may give thanks." (30: 45)

"It is your Lord who drives the ships for you in the sea that ye may seek after plenty from Him; verily, He is ever merciful to you." (17: 68)

"Hast thou not seen that God has subjected for you what is in the earth, and the ship that runs on the sea at His bidding, and He holds

back the sky from falling on the earth save at His bidding, verily, God to men is gracious, merciful." (22: 64)

"The cattle too have We created for you; in them is warmth, and profit, and from them do ye eat. In them is there beauty for you when ye drive them home to rest, and when ye drive them forth to graze. And they bear your heavy burdens to towns which ye could not otherwise reach, except with great wretchedness of soul;—verily, your Lord is kind and merciful." (16: 5-7)

"But of His mercy He has made for you the night and the day that ye may rest therein; and crave of His grace, haply ye may give thanks." (28: 73)

The second way in which mercy is bestowed on the whole of mankind is by guidance through apostles: ¹⁾

"We have sent thee only as a mercy to the worlds." (21: 107)

"Now We have brought them a book explaining it in knowledge, a guidance and a mercy to a people who believe." (7: 50)

"We have sent down to thee the Book, only that thou mayest explain to them that which they did dispute about, and as a guidance and a mercy to a people who believe." (16: 66)

"These are signs of the wise book, a guidance and a mercy to those who do well." (31: 1-2)

"This is an insight for men and a guidance and a mercy to a people who are sure." (45: 19)

"O ye folk, there has come to you a warning from your Lord, and a balm for what is in your breasts, and a guidance and a mercy to believers." (10: 58)

The Qur'ān is called 'the revelation of the mighty, the merciful'. ²⁾

The Book of Moses is repeatedly called a guidance and a mercy: ³⁾

"And We gave Moses the Book, after that We had destroyed the former generations, as an insight to men and a guidance and a mercy; haply they may be mindful!" (28: 43)

"Then We gave Moses the Book, complete for him who acts aright, and a decision and a guidance and a mercy; haply in the meeting of their Lord they will believe." (6: 155)

We now turn to instances of God's discriminative mercy shown to individuals. First we find that mercy was shown to prophets and virtuous people in distress. The Chapter of Mary (Sūrah 19) opens

¹⁾ See also 27: 78-79; 16: 91; 29: 50; 44: 1-5; 28: 86; 11: 20; 10: 58-59; 43: 30-31; 6: 158; 7: 202; 12: 111; 17: 84.

²⁾ 36: 4. Other verses of similar implication: 44: 1; 25: 7; 20: 3-4; 36: 14; 55: 1; 19: 59; 19: 50-51; 57: 9.

³⁾ See also 46: 11; 28: 46; 7: 153.

with "The mention of thy Lord's mercy to His servant Zakariyyā . . ." and records how he was given a son in old age. (19: 1-11)

The following words were addressed by God's messengers to Abraham when they brought him glad tidings of children to his old wife:

"They (= the messengers) said, 'Dost thou wonder at the bidding of God? *God's mercy and blessings upon you*, ye people of the house! Verily He is to be praised and glorified.'" (11: 76)

Mercy was shown to Job when he cried in distress:

"And Job, when he cried to his Lord, 'As for me, harm has touched me, but Thou art the most merciful of the merciful ones'. And We answered him, and removed from him the distress that was upon him; and We gave his family, and the like of them with them, *as a mercy from us*, and a remembrance to those who serve us.'" (21: 83-84)

"And We granted him (= Job) his family, and the like of them with them, *as a mercy from us* and a reminder to those endowed with minds." (38: 42)

Mercy was shown to the prophet Hūd and those who believed with him:

"And when our order came we saved Hūd, and those who believed with him, by mercy from us; and we saved them from harsh torment." (11: 61)

"But we rescued him (Hūd) and those with him, by mercy from ourselves, and we cut off the hindermost parts of those who said our signs were lies and who were not believers." (7: 70)

The reference of the epithet 'Merciful' in the following passage is obviously to God's help given to Hūd by destroying his enemies:

"And they called him (Hūd) a liar! but We destroyed them. Verily, in that is a sign, but most of them will never be believers. And verily, thy Lord is mighty, merciful." (26: 139-140)

And the prophet Shu'aib was saved by mercy from God:

"And when our bidding came We saved Shu'aib, and those who believed with him by our mercy; and the noise caught those who had done wrong, and on the morrow they were in their houses prone." (11: 97)

The reference of the epithet 'the Merciful' in the following passage is obviously to God's help given to Shu'aib by tormenting those who called him a liar:

"But they called him a liar, and the torment of the day of the shadow seized them; for it was the torment of a mighty day; verily, in that

is a sign; but most of them will never be believers; but, verily, thy Lord He is mighty, merciful" (26: 189-191)

And He saved the prophet Ṣāliḥ by mercy from Him:

"And when our order came We saved Ṣāliḥ, and those who believed with him, by our mercy, from disgrace upon that day. Verily, thy Lord He is powerful and mighty." (11: 69)

The reference of the epithet 'Merciful' in the following passage is obviously to the divine aid given to Ṣāliḥ against his sinful people:

"And the torment seized them; verily in that is a sign; but most of them will never be believers: but verily, thy Lord He is mighty, merciful." (26: 158-159)

The reference of the epithet 'Merciful' in the following passage is obviously to the divine aid given to Noah:

"So we saved him and those with him in the laden ark, then we drowned the rest; verily, in that is a sign, but most of them will never be believers; and, verily, thy Lord He is mighty and merciful." (26: 119-122)

The reference of the epithet 'the Merciful' in the following passage is obviously to the divine help given to Lot against his sinful opponents:

"And We saved him and his people all together, except an old woman amongst those who lingered. Then we destroyed the others; and We rained down upon them a rain; and evil was the rain of those who were warned. Verily, in that is a sign; but most of them will never be believers. And, verily, thy Lord He is mighty, merciful." (26: 170-175)

The reference of the epithet 'the Merciful' in the following passage is obviously to the safety brought by God on Moses:

"And We saved Moses and those with him all together; then We drowned the others; and that is a sign: but most of them will never be believers! And, verily, thy Lord He is mighty, merciful." (26: 65-68)

In the following passage 'Mercifulness' refers obviously to the indirect help promised to the believers in the prophecy that their infidel neighbours, the Persians, would subsequently be overcome by the Greeks:

"The Greeks are overcome in the highest parts of the land; but after being overcome they shall overcome in a few years; to God belongs the order before and after; and on that day the believers shall rejoice in the help of God;—God helps whom He wills, and He is mighty, merciful." (30: 1-4)

The following passages can be summarised into one sentence
'Be good, haply ye may obtain mercy':

"The believers are but brothers, so make peace between your two brethren and fear God, haply ye may obtain mercy." (49: 10)

"And be steadfast in prayer and give alms and obey the Apostle, haply ye may obtain mercy." (24: 55)

"... fear the fire which is prepared for the unbelievers and obey God and His Apostle, perchance ye may get mercy." (3: 126)

"Said he (the prophet Ṣāliḥ), 'O my people! why do ye hasten on evil acts before good deeds? Why do ye not ask forgiveness of God? haply ye may obtain mercy.'" (27: 47)

"This is the Book which we have sent down; it is a blessing; follow it then and fear; haply ye may obtain mercy." (6: 156)

"What! do ye wonder that there came to you a reminder from your Lord by a man from among yourselves, to warn you and that ye may fear, so that ye may receive mercy?" (7: 61)

"And when the Qur'ān is read, then listen thereto and keep silence; haply ye may obtain mercy." (7: 203)

The following words are addressed by the prophet Shu'aib to his people:

"Ask pardon, then from your Lord, then turn to Him; verily, my Lord is merciful, loving!" (11: 92)

Fighting and dying in God's way brings mercy:

"And if, indeed, ye be killed in God's way or die, surely forgiveness from God and mercy is better than what ye gather; and if ye die or be killed it is to God ye shall be assembled." (3: 151)

The kind of people who win God's mercy are mentioned in numerous passages:

"... He (God) said, 'My punishment—with it I do fall on whom I will; and my mercy embraceth everything; and I will write it down for those who fear, and who give alms, and those who in our signs believe,—who follow the Apostle—the illiterate prophet, whom they find written down with them in the law and the gospel, bidding them what is reasonable and forbidding them what is wrong, and making lawful for them what is good, and making unlawful evil things; and setting down for them their burdens and the yokes which were upon them;—to those who believe in him and aid him and help him and follow the law which has been sent down with him—they shall be the prosperous.'" (7: 155-156)

"... He is merciful to the believers." (33: 42)

"Verily those who believe and act aright, to them *the Merciful* will give love." (19: 96)

"And the believers, men and women, are some patrons of others, they bid what is reasonable, and forbid what is wrong, and are steadfast in prayer and give alms, and obey God and His Apostle. On these will God have mercy; verily, God is mighty, wise." (9: 72)

"... Glad tidings for the patient, who, when there falls on them a calamity say, 'Verily, we are God's, and verily, to Him do we return.' These, on them are blessings from their Lord and mercy, and they it is who are guided." (2: 150-152)

"... As for those who believe in God, and take tight hold of Him, He will make them enter into mercy from Him and grace; and He will guide them to Himself by a right way." (4: 174)

"Those who believe and who have fled and been strenuous in the way of God, with their wealth and their persons are highest in rank with God, and these it is who are happy. Their Lord gives them glad tidings of mercy from Himself, and good-will, and gardens shall they have therein and lasting pleasure, to dwell therein for aye." (9: 20-21)

"... Verily, the mercy of God is nigh unto those who do well." (7: 54)

"As for those who believe and do righteous deeds their Lord will make them enter in His mercy: that is the obvious bliss." (45: 29)

"... God will not waste your faith, for verily, God with men is kind and merciful." (2: 138)

"Be not like those who parted in sects and disagreed after there came to them manifest signs; for them is mighty woe, on the day when faces shall be whitened and faces shall be blackened. As for those whose faces are blackened,—'Did ye misbelieve after your faith, then taste the torment for your misbelief!' But as for those whose faces are whitened, they are in God's mercy, and they shall dwell therein for aye." (3: 101-103)

"On the day when the hypocrites, men and women, shall say to those who believe, 'Wait for us that we may kindle at your light.' It will be said, 'Get ye back, and beg a light.' And there shall be struck out between them a wall, with a door; within it shall be mercy, and outside before it torment..." (57: 13)

"(The believers will say), '... God has been gracious to us and saved us from the torment of the hot blast, verily, we used to call on Him before; verily He is the *righteous, the compassionate*!'" (52: 27)

The divine epithet Raḥīm (= Merciful) is almost invariably accompanied in the Qur'ān by the epithet Ghafūr¹) (= Forgiving),

¹) 12: 53; 39: 54; 2: 215; 2: 97-98; 9: 100; 57: 28; 19: 52-54; 21: 75; 21: 85-86; 12: 56; 17: 58-59; 2: 168; 2: 178; 2: 188; 2: 195; 2: 215; 2: 226; 3: 29; 3: 83; 4: 30; 5: 5; 5: 37-38; 5: 42-43; 5: 77-78; 5: 98; 6: 54; 6: 146; 6: 165; 7: 152; 7: 166; 8: 70-71; 9: 5; 9: 25-27; 9: 91-92; 9: 100; 9: 102-103; 11: 43; 12: 53; 14: 39; 16: 18; 16: 111; 16: 116; 16: 120; 24: 4-5; 24: 20; 24: 33; 24: 62; 27: 11;

while in some cases it is accompanied by the epithet *Tawwāb*¹⁾ (= Relenting). As the contexts of *Ghafūr* and *Tawwāb* have already been analysed in Chapters 13 and 15 respectively, it will be a waste of space to repeat that analysis here.

The Qur'ān gives a very clear definition of *Rahma* which disposes God to forgive:

"And when those who believe in our signs come to thee say, 'Peace be on you!' God hath prescribed for Himself Mercy, that is, verily, he of you who does evil in ignorance and then turns again, and does right,—verily, He is forgiving and merciful." (6: 54)

For a full coördinative analysis of the rhetorical phrase '*God enters into His mercy whom He wills*' the reader is referred back to pp. 67 to 75 in the chapter on Divine *Mashī'a*. The phrase, it was shown, does not mean that God enters into His mercy whomsoever He may have 'the whim' to favour. It means: '*He whom God wills to enter into His mercy, He does enter him into His mercy.*' He favours whom He wills to favour, for He knows best the merits of men, and He has the supreme power to work His will. None can stop Him.

In both the following verses the phrase in question is immediately followed by phrases saying that the *unjust* will be punished:

"... He makes whom He wills enter into His mercy, and the unjust will have neither patron nor help." (42: 6)

"He makes whom He wills enter into His mercy; but the unjust He has prepared for them a grievous woe." (76: 31)

Compare these with the following verse in which the corresponding qualifying clause is underlined:

"... He (God) said, 'My punishment—with it I fall on whom I will; and my mercy embraceth everything; and I will write it down for those who fear, and who give alms, and those who in our signs believe,—who follow the Apostle.'" (7: 155)

On the following verse see the comments on page 73-74 supra:

"Those who misbelieved and turned (you) away from the Sacred Mosque, and (turned away) the offering, kept from arriving at its destined place; and had it not been for the believing men and believing women whom ye knew not, whom ye might have trampled on, and

49: 4-5; 57: 28; 58: 13; 60: 7; 60: 12; 64: 14; 66: 1; 73: 20; 10: 107; 12: 98-99; 28: 15; 34: 2; 39: 54; 42: 3; 46: 7; 41: 31-32; 4: 27; 4: 98; 4: 101; 4: 106; 4: 110; 4: 128; 4: 151; 25: 68-70; 33: 5; 33: 24; 33: 50; 33: 59; 33: 73; 48: 14; 7: 150.

¹⁾ 2: 35; 2: 51; 2: 122; 2: 155; 9: 105; 9: 118-119; 4: 20; 4: 67.

so a crime might have occurred to you on their account without your knowledge—that God may make whom He wills enter into His mercy. Had they been distinct from one another, we would have tormented those of them who misbelieved with grievous woe.” (48: 25)

The following passage tells the believers that although God is merciful, it does not mean that the transgressors will not be boiled in the fire:

“O ye who believe! *devour not your property amongst yourselves vainly*, unless it be a merchandise by mutual consent. And do not kill yourselves; verily, God is merciful unto you. *But whoso does that maliciously and unjustly, we will broil him with fire*; for that is easy with God.” (4: 33-34)

Compare this with the following verse:

“Your Lord is of ample mercy; *nor shall his violence be turned back from the sinful people.*” (6: 148)

And the rhetorical effect of the following verses can be seen in true light when they are read immediately after the above (see similar examples on pp. 147 to 149, and p. 154 *supra* together with the comments on them):

“... know that God is keen to punish, but that God is forgiving, merciful.” (5: 98)

“... verily, thy Lord is quick at following up, but, verily, He is forgiving, merciful.” (7: 166)

“Inform my servants that I am the pardoning, the merciful; and that my woe is the grievous woe.” (15: 49-50)

(Said Abraham), ‘O my sire! verily I fear that there may touch thee torment from the Merciful ...’ (19: 46)

“This is what ye are promised, to everyone who turns frequently (to God) and keeps His commandments; who *fears the Merciful* in secret and brings a repentant heart.” (50: 31-33)

These passages signify that although God is merciful it does not mean that the defiant ones will have any share of His mercy. And on the other hand they signify that although God torments the sinners, it does not mean that the door to corrective repentance is closed. God will enter into His mercy those who repent and act aright.

The following two passages signify that the defiant misbelievers *will* be tormented and it is by God’s mercy that their destruction is deferred:

“Are those who were so crafty in evil sure that God will not cleave open the earth with them, or bring them torment from whence they cannot perceive or seize them in their going to and fro? for they

cannot make Him helpless. Or that He should seize them with a gradual destruction? for, verily, *your Lord is kind, merciful.*" (16: 47-9)

"And if thou shouldst call them to the guidance, they will not be guided then for ever. But thy Lord is forgiving, *endowed with mercy*; were He to punish them for what they have earned He would have hastened for them the torment. Nay, rather, they have their appointed time, and shall never find a refuge beside Him." (18: 56-57)

All these contexts we have examined strike the same note 'Believe and act aright and God will have mercy on you. And if you don't, God will torment you.'

An exhaustive analysis of each of the remaining contexts will make this chapter too lengthy. The object of this analysis was to bring out the dominant note. The remaining contexts are collected below:

RANSOM MONEY IS AN ALLEVATION AND A MERCY

"O ye who believe! Retaliation is prescribed for you for the slain: the free for the free, the slave for the slave, the female for the female; yet he who is pardoned at all by his brother, must be prosecuted in reason, and made to pay with kindness. That is an alleviation from your Lord, and a mercy; and he who transgresses after that for him is grievous woe." (2: 173-4)

WE WILL MAKE JESUS A MERCY FROM US

"He (Jesus) said, 'Thus says thy Lord, it is easy for Me! and We will make him a sign unto man and a mercy from us; for it is a decided matter'." (19: 21)

LORD DESIRED THAT THE SONS OF THE RIGHTEOUS MAN SHOULD REACH PUBERTY AND TAKE OUT THE TREASURE AS A MERCY FROM HIM

(Said the wise man to Moses), "And as for the wall, it belonged to the two orphan youths in the city, and beneath it was a treasure belonging to them both, and *their father was a righteous man*, and their Lord desired that they should reach puberty, and then take out their treasure as a mercy from thy Lord; and I did it not on my own bidding. That is the interpretation of what thou couldst not have patience with." (18: 81)

O YOUTHS OF THE CAVE! LORD WILL UNFOLD HIS MERCY TO YOU

"So when ye have gone apart from them and what they serve other than God, then resort ye to the cave. Our Lord will unfold His mercy to you, and will dispose for you, your affair advantageously." (18: 15)

GOD'S MERCY ON THE PROPHET

"If we had wished we would have taken away that with which we have inspired thee; then thou wouldst have found no guardian

against us, unless by a mercy from thy Lord; verily, His grace towards thee is great!" (17: 88-89)

"It was by a sort of mercy from God that thou didst deal gently with them, ¹⁾ for hadst thou been rough and rude of heart they had dispersed from around thee. But pardon them, and ask forgiveness for them, and take counsel with them in the affair." (3: 153)

"And whoso commits a fault or a sin and throws it on the innocent, he hath to bear a calumny and a manifest sin. Were it not for God's grace upon thee and His mercy, a party of them would have tried to lead thee astray; ²⁾ they shall not hurt thee in aught: for God hath sent down upon thee the Book and the wisdom and taught thee what thou didst not know . . ." (4: 112-113)

GOD'S MERCY ON THE BELIEVERS

"And but for God's grace upon you, and His mercy in this world and the next, there would have touched you, for that which ye spread abroad, mighty woe . . ." (24: 14) ³⁾

"And were it not for God's grace upon you and His mercy, and that God is relenting, wise . . ." (24: 10)

"And but for God's grace upon you, and His mercy, and that God is kind and compassionate . . ." (24: 20)

"Then did ye turn aside after this, and were it not for God's grace towards you and His mercy, ye would have been of those who lose." (2: 61). ⁴⁾

"God has turned towards the prophet and those who fled with him, and towards the helpers who followed with him in the hour of difficulty, after that the hearts of a part of them had well-nigh gone amiss. Then He turned towards them; verily, to them He is kind and merciful:—and unto the three ⁵⁾ who were left behind, so that the earth with all its ample space was too strait for them, and their souls were straitened for them, and they thought that there was no refuge for them from God save unto Him. Then He turned again towards them that they might also turn; verily, God, He is relenting and merciful." (9: 118-119)

"And when there comes to them ⁶⁾ a matter of security or fear they

¹⁾ I.e. with thy followers who wavered in the Battle of Uḥud.

²⁾ This is said to be connected with a theft committed by one Ṭu'ma ibn Ubairaq who hid the article with a friend. His people contrived to save him by accusing his friend of the theft.

³⁾ This and the next two verses refer to the scandal that was made by some Muslims, when one night 'Ā'isha, the Prophet's wife was accidentally left behind in a night expedition, and was brought on the camp in the morning by Ṣafwān. These verses rebuke the believers for spreading rumours.

⁴⁾ The words are addressed to the Children of Israel.

⁵⁾ Professor Palmer's note: "Three of the Anṣār who refused to accompany Mohammed to Tabūk.

⁶⁾ The fickle-minded Muslims.

publish it; but if they were to report it to the Apostle and to those in authority amongst them, then those of them who would elicit it from them would know it: but were it not for God's grace upon you and His mercy ye had followed Satan, save a few." (4: 85)

MISCELLANEOUS ALLUSIONS TO GOD'S MERCY THAT DO NOT BEAR UPON THE NATURE OF HIS MERCY.

The remaining allusions to God's Raḥma (= Mercy) are such that they neither signify that His mercy is capricious nor that it is discriminative:

"Praise belongs to God, the Lord of the worlds, the merciful, the compassionate." (1: 2)

"Then they (= Moses and his servant) found a servant of our servants, to whom we had given mercy from ourselves, and had taught him knowledge from before us." (18: 64)

"On that day shall no intercession be of any avail, save from such as the Merciful permits, and who is acceptable to Him in speech." (20: 108)

"... and if we please we drown them (the ships), and there is none for them to appeal to; nor are they rescued, save by mercy from us, as a provision for a season." (36: 43-4)

"Or have they not looked at the birds above them expanding their wings or closing them?—none holds them in except the Merciful One; for He on everything doth look." (67: 19)

"Say, 'Whose is what is in the heavens and the earth?' Say, 'God's, who has imposed mercy on Himself.' He will surely gather you together for the resurrection day. There is no doubt in that, but those who waste their souls will not believe." (6: 12)

"... the day when master shall not avail client at all, nor shall they be helped; save whom God shall have mercy on; verily, *He is the mighty, the merciful.*" (44: 41-2)

"Say, 'I fear if I rebel against my Lord, the torment of the mighty day.' Whomsoever, it is averted from on that day, God will have mercy on; and that is obvious happiness." (6: 15-16)

"He (the prophet Ṣāliḥ) said, 'O my people! let us see; if I stand upon a manifest sign from my Lord, and there come to me from Him mercy, who will help me against God if I rebel against Him? Ye will add only to my loss.'" (11: 66)

"... Said he (Noah), 'There is none to save today from the command of God, except for him on whom He may have mercy'..." (11: 45)

"They (= the people of Moses) said, 'Upon God do we rely. O our Lord! make us not a cause of trial for a people who do wrong, but save us by Thy mercy from the people who misbelieve!'" (10: 85-86)

"So they (Gog and Magog) could not scale it, and they could not tunnel it. Said he (Dhu'l Qarnain), 'This is mercy from my Lord.'" (18: 96-97)

"And those who came after them say, 'Our Lord, forgive us and our brethren who were beforehand with us in the faith, and place not in our hearts ill-will towards those who believe—our Lord! verily, Thou art kind, compassionate'." (59: 10)

"And say, 'Lord, pardon and be merciful, for Thou art the best of the merciful ones!'" (23: 118)

"They took it (= the calf) and they were unjust; but when they bit their hands with fruitless rage and saw that they had gone astray, they said, 'Verily, if our Lord have not compassion on us and forgive us we shall be of those who lose!'" (7: 148)

"He (Joseph) said, 'No reproach against you today! God will pardon you, for He is the most merciful of the mercifuls'." (12: 92)

"(Said Shu'aib to his people), 'Ask pardon then, from your Lord, then turn to Him; verily, my Lord is merciful, loving!'" (11: 92)

"Verily, there was a sect of my servants who said, 'Our Lord! we believe, so pardon us, and have mercy upon us, for Thou art the best of the merciful ones'." (23: 111)

"(And the believers say), '... Lord, make us not to carry what we have not strength for, but forgive us, and pardon us, and have mercy on us. Thou art our sovereign, then help us against the people who do not believe!'" (2: 286)

"He (Noah) said, 'My Lord, verily, I seek refuge in Thee from asking Thee for aught of which I know nothing; and, unless Thou dost forgive me and have mercy on me, I shall be of those who lose'." (11: 49)

"They (Adam and Eve) said, 'O our Lord! we have wronged ourselves—and if Thou dost not forgive us and have mercy on us, we shall surely be of those who are lost'." (7: 22)

"Those who bear the throne and those around it celebrate the praise of their Lord, and believe in Him, and ask pardon for those who believe: 'Our Lord! Thou dost embrace all things in mercy and knowledge, then pardon those who turn repentant and follow Thy way, and guard them from the torment of hell'." (40: 7)

"He (Moses) said, 'O Lord! pardon me and my brother, and let us enter into Thy mercy; for Thou art the most merciful of the mercifuls'." (7: 150)

"When the youths resorted to the cave and said, 'O our Lord! bring us mercy from Thee, and dispose for us our affair aright!'" (18: 9)

"Had thy Lord pleased He would have made men one nation; but they will not cease to differ, save those thy Lord has had mercy on..." (11: 120)

MEN WHO RECEIVE MERCY AND ARE UNGRATEFUL

"But if we make him taste mercy from us after distress has touched him he will surely say, 'This is for me, and I do not think the hour is imminent; and if I be brought back to my Lord, verily, I shall

surely have good with Him'; but we will inform those who misbelieve of what they have done, and we shall surely make them taste wretched torment." (41: 50)

"And when we have made men taste of mercy, they rejoice therein; and if there befall them evil for what their hands have sent before, behold! they are in despair." (30: 35)

"And when distress touches men they call upon their Lord, repentant towards Him; then when He has made them taste mercy from Himself, behold! a party of them associate others with their Lord." (30: 32)

"When we have let men taste of mercy after distress which had touched them, lo! they use a stratagem against our signs! Say, 'God is quicker at stratagem . . .'" (10: 22)

"And if we make man taste of mercy from us and then strip it off from him, verily, he is despairing, ungrateful; and if we make him taste of comfort after distress has touched him, he will surely say, 'The evils have gone away from me'; verily, then he is joyful and boasting. Save those who are patient and do right; these—for them is pardon and a mighty hire!" (11: 12-13)

"And verily thou dost call them to a right way; but, verily, those who believe not in the hereafter from the way do veer. But if we had mercy on them, and removed the distress they have, they would persist in their rebellion, blindly wandering on! And we caught them with the torment, then lo! they are in despair." (23: 75-78)

THE VIRTUOUS ONES WITH FAITH IN GOD'S MERCY

"(Said Abraham when his guests gave him glad tidings of a boy when he was old), 'Who would despair of the mercy of his Lord save those who err.'" (15: 56)

"And he (Solomon) smiled laughing at her speech, and said, 'O Lord! excite me to be thankful for Thy favour, wherewith Thou hast favoured me and my parents, and to do righteousness which may please Thee; and make me enter into Thy mercy amongst Thy righteous servants!'" (27: 19)

"Said Moses, 'This is naught but Thy trial, wherewith Thou dost lead astray whom Thou plearest and guidest whom Thou plearest; Thou art our patron! forgive us and have mercy on us, for Thou art the best of those who forgive.'" (7: 154)

"Aaron too told them before, 'O my people! ye are only being tried thereby; and verily, your Lord is the Merciful, so follow me and obey my bidding.'" (20: 92)

"Shall he who is devout throughout the night adoring and standing, cautious concerning the hereafter, and hoping for the mercy of his Lord . . .? Say, 'Shall those who know be deemed equal with those who know not? Only those will remember who are endowed with minds.'" (39: 12)

"... But none will remember save those who possess minds (and

say), 'O Lord, pervert not our hearts again when Thou hast guided them, and grant us mercy from Thee for Thou art He who grants. . .'" (3: 5-6)

"And, those who disbelieve in God's signs and in meeting with Him, these shall despair of my mercy; and these for them is grievous woe." (29: 22)

CHAPTER SEVENTEEN

DIVINE LOVE (ḤUBB OR WUDD) ¹⁾

Unqualified Divine Love for mankind is an idea completely alien to the Qurʾān. In fact 'to love' is a phrase too strong to convey the idea of aḥabba which can be rendered equally well as 'to like or to approve'. ²⁾ Take, for example, the following words addressed to the Prophet:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ (28: 56)

"Verily, thou canst not guide whom thou dost like."

Here the translation 'dost love' will certainly be out of place. Again, take the phrase

أَيُّحِبُّ أَحَدَكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ (49: 12)

"Would one of you like to eat his dead brother's flesh?"

"like to" is certainly a more appropriate translation than "love to". Similarly, we find the phrase

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ (2: 201) which

means 'God likes not evil doing'.

Even if we adopt the translation 'loves' for yuḥibbu when it is used with God as the subject, nowhere do we find the idea that God loves mankind. God's love is conditional. He loves those who do good, ³⁾ those who turn repentant to Him, ⁴⁾ those who keep

¹⁾ On the development of the idea of divine love in Muslim thought see Professor Nicholson's article on Love (Muslim) in the Encyclopaedia of Religion and Ethics.

²⁾ See Lane's Arabic Lexicon.

³⁾ اَلْمُحْسِنِينَ: 2: 191; 3: 128; 3: 141; 5: 16; 5: 94; 7: 54.

⁴⁾ اَلتَّوَّابِينَ: 2: 222.

themselves clean, ¹⁾ those who guard themselves fearfully (against His wrath), ²⁾ those who are patient, ³⁾ those who rely upon Him, ⁴⁾ those who are just, ⁵⁾ and those who fight in His cause. ⁶⁾ On the other hand, He loves not those who transgress, ⁷⁾ nor any sinful misbeliever, ⁸⁾ nor the unjust, ⁹⁾ nor the corruptors, ¹⁰⁾ nor the extravagant, ¹¹⁾ nor the treacherous, ¹²⁾ nor the proud and boastful, ¹³⁾ nor fraudulent sinners, ¹⁴⁾ nor those big with pride, ¹⁵⁾ nor misbelieving traitors, ¹⁶⁾ nor misbelievers. ¹⁷⁾

¹⁾ الْمُتَطَهِّرِينَ: 2: 222; 9: 108-109.

²⁾ الْمُتَّقِينَ: 3: 70; 9: 4; 9: 7.

³⁾ الصَّابِرِينَ: 3: 140.

⁴⁾ الْمُتَوَكِّلِينَ: 3: 153.

⁵⁾ الْمُقْسِطِينَ: 5: 46; 49: 9; 60: 8.

⁶⁾ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ: 61: 4.

⁷⁾ الْمُعْتَدِينَ: 2: 186; 5: 89; 7: 53.

⁸⁾ كُلِّ كَفَّارٍ أَثِيمٍ: 2: 277.

⁹⁾ الظَّالِمِينَ: 3: 133-134; 3: 50; 42: 38.

¹⁰⁾ الْمُنْفِسِينَ: 5: 69; 28: 76-77.

¹¹⁾ الْمُسْرِفِينَ: 6: 142; 7: 29.

¹²⁾ الْخَائِنِينَ: 8: 60.

¹³⁾ مُخْتَالٍ فَخُورٍ: 4: 40; 31: 17; 57: 23.

¹⁴⁾ مَنْ كَانَ خَوَّانًا أَثِيمًا: 4: 107.

¹⁵⁾ الْمُسْتَكْبِرِينَ: 16: 25.

The following verse, too, represents the idea of God's conditional love, although in the absence of a better scriptural support for their doctrine the Sufis often turn to the first half of it:

"Say, 'If ye would love God then follow me, and God will love you and forgive you your sins, for God is forgiving and merciful.' Say, 'Obey God and the Apostle; but if ye turn your backs God loves not misbelievers'." (3: 29)

We have exhausted the derivatives of ^{حَبَّ} alluding to God's love or approval. There are only three passages in which derivatives of ^{وَدَّ} allude to God's love. And these passages contain the same idea of conditional love:

"Verily, those who believe and act aright, to them the Merciful will give love." ¹⁾ (19: 96)

In the remaining two passages the epithet *Wadūd* (Loving) is used for God. The following words are addressed by the prophet *Shu'aib* to his people:

"O my people! let not a breach with me make you so sin that there befall you the like of that which befel the people of Noah, or the people of Hūd, or the people of Šālīḥ—nor are people of Lot so far from you! Ask pardon then, from your Lord, then turn to Him; verily, my Lord is merciful, loving!" (11: 91-92)

The passage concludes with the idea that *if* the people of *Shu'aib* asked forgiveness of God, God would have mercy on them and would love them. And moreover, even the idea of this conditional love of God in this passage is only secondary to the idea of His conditional forgiveness. The tone of the entire passage in general is stern.

And similar is the total effect of the following piece:

"Verily, the violence of thy Lord is strong. Verily He produces and returns. And He is the forgiving, the loving." (85: 12-14)

Immediately before the epithets 'the forgiving, the loving' we find

¹⁶⁾ خَوَّانٌ كَفُورٌ 22: 39.

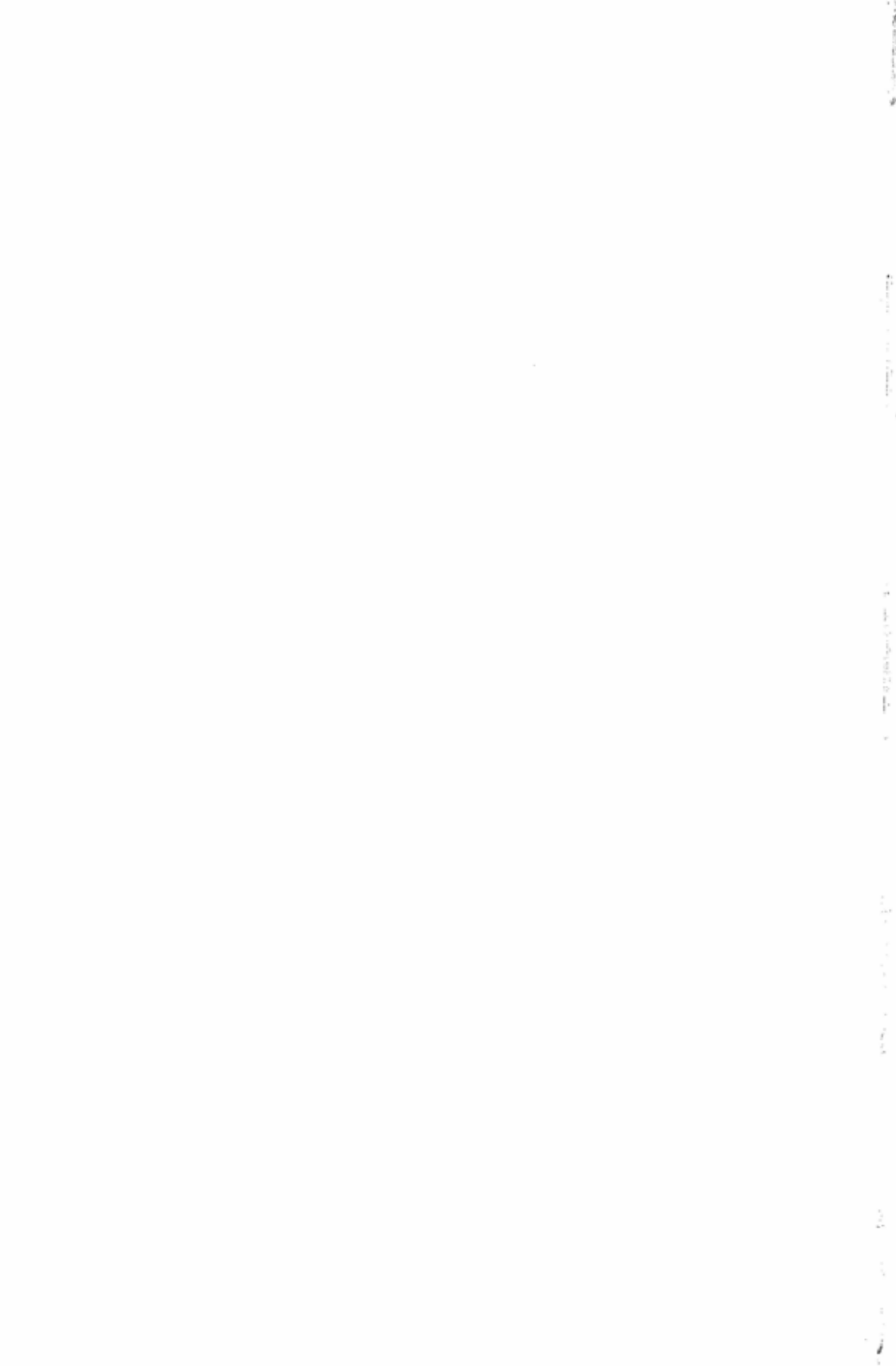
¹⁷⁾ الْكَافِرِينَ 3: 29; 30: 43-44.

¹⁾ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا .

a reminder of God's strong violence. The epithet 'the loving' is very probably a term of reference signifying God's love for the virtuous believers (cf. the comments on pp. 147 to 149. For examples of verses containing allusions to God's torment and forgiveness in the same breath see pp. 147 to 149, and 154 and 165).

BOOK FIVE

SUMMING UP



CHAPTER EIGHTEEN

THE ESSENTIAL MOTIVE-PRINCIPLE OF VIRTUOUS CONDUCT IN QUR'ĀNIC THOUGHT

FEAR OF DIVINE JUSTICE

The normal motives to obey the Law of God, in Judaism, Christianity and Islām, are, in Professor Sidgwick's words, 'trust in the promises and fear of the judgements of the Divine Law-giver'.¹⁾ But in Christianity *Love* becomes the *essential* motive principle of virtuous conduct.²⁾ Why? The answer is simple. In Christianity God is, before anything else, the Father. His Love transcends His Justice. In Qur'ānic thought Fear of God becomes the *essential* motive-principle of virtuous conduct. Why? We have to be careful in answering this question. If we adopt the view that Allāh is conceived in the Qur'ān as the Sovereign whose love and mercy are capricious,³⁾ then this view combined with the view that the Qur'ān makes a strong appeal to the motive of fear, leads to the conclusion that Allāh is One who is more often inclined to be bad-tempered than He is inclined to forgive.

The issue involved in answering this question is not whether in the Qur'ān the description of hell-fire is more terrifying than the description of paradise is tempting. Nor can the matter be decided by showing that the descriptions of hell in the Qur'ān slightly outnumber the descriptions of paradise. The crucial question on the matter is 'What is the Qur'ānic conception of the disposition of God who sends men to hell or paradise?' *The answer to why fear-motive prevails in the Qur'an is that Qur'an's God is, before anything else, a strict judge.* His justice is unrelaxing. He will forgive none but those who believe in Him and obey commandments. He will let men know on the Judgement Day what they have done. O'leary has shown more careful discernment than Professor Nöldeke and de Boer when he remarks, "In its earliest form . . . Islām made a strong appeal to the

¹⁾ See p. 4 supra.

²⁾ See p. 5 supra.

³⁾ See Professor Nöldeke's comment on p. 5 and De Boer's comment on p. 5. supra.

motive of fear, an appeal not based on divine severity so much as on divine justice, and on man's consciousness of his own sinfulness and unworthiness, and on the fleeting passage of the life lived in the present world. There was an intense concentration on the Day of Judgement and on the perils of a sinner, a teaching which is perceived in the Qur'ān even by the most casual reader."¹)

The relationship of love, as we have said earlier, is a reciprocal one. The Qur'ān never enjoins love for God. This is because God Himself loves only the strictly pious. To love God one must presuppose that God is reciprocating the sentiment. And to presuppose that is to presume that one is perfectly pious. Such presumption the Qur'ān never allows. Even the most virtuous men as prophets are constantly reminded that they are sinful creatures who must ask forgiveness of smallest sins whether they are aware of them or not. Side by side with such a conception of God's unrelaxing justice love for God would certainly be out of place. It is therefore very rarely that the subject of human love for God is touched at all in the Qur'ān.

The following two verses are very popular with Sūfis:

"O ye who believe! whoso is turned away from his religion—God will bring (instead) a people whom He loves and who love Him, lowly to believers, lofty to unbelievers, strenuous in the way of God, fearing not the blame of him who blames . . ." (5: 59)

"Yet there are some amongst mankind who take to themselves peers other than God; they love them as they should love God; while those who believe love God more." ²) (2: 160)

The following verse too could be used by them:

"Say, 'If ye would love God then follow me and God will love you and forgive you your sins, for God is forgiving and merciful'." (3: 29)

There are only two passages in which ḥubb (love?) of God is mentioned as a legitimate motive of good conduct:

"Verily, the righteous shall drink of a cup tempered with kāfūr, a spring from which God's servants shall drink and make it gush out as they please! Those who fulfil their vows, and fear a day, the evil which shall fly abroad, and who give food *for His love* to the poor and the orphan and the captive. 'We only feed you for God's sake;

¹) Arabic Thought and its Place in History (Trübner's Oriental Series, London, 1922), p. 184.

²) This verse forms the opening of a short discourse on 'Love' in the *Awṣāf al-Ashrāf* of Naṣīr al-Dīn Ṭūsī (d. 672 A.H.) ed. 1304 A.H. Solar.

we desire not from you either reward or thanks; we fear from our Lord a frowning, a calamitous day!" (76: 5-10)

"Righteousness is not that ye turn your faces towards the east or the west, but righteousness is one who believes in God, and the last day, and the angels and the Book, and the prophets and who give wealth *for His love*¹⁾ to kindred, the orphans, and the poor, and the son of the road, and beggars, and those in captivity, and who is steadfast in prayer, and gives alms; and those who are sure of their covenant, when they make a covenant; and the patient in poverty, and distress, and in time of violence, these are they who are true, and these are those *who guard themselves fearfully*." ²⁾ (2: 172)

In this last verse we find that immediately after the injunction that good deeds are to be done for God's ḥubb (love?) we find the concluding phrase '*these are the God-fearing ones (al-Muttaqīn)*'.

It is probable that ḥubb for God in all these verses is not strictly *love*, but a regard for God that outweighs the love of worldly things. The following verse brings out this point:

"Say, 'If your fathers, and your sons, and your brethren, and your wives, and your clansmen, and the wealth which ye have gained, and the merchandise which ye fear may be slack, and the dwellings

which ye love, are dearer to you than God and His Apostle (أَحَبَّ . . . إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ) than fighting strenuously in His way,—then wait awhile, until God brings His bidding, for God guides not a people who work abomination!" (9: 24)

This is all that the Qur'ān has to say on Godward love. On the other hand, fear of God is the most oft-mentioned Godward sentiment in the Qur'ān and goes so naturally with the idea of the Lord of justice and authority. To illustrate the true spirit of this fear we shall examine all the Qur'ānic contexts of the derivatives of وَقَى or إِتَّقَى.

Taqwā, the substantive from إِتَّقَى or وَقَى (the basic sense of which is preservation or guarding of oneself, against something) is such an essential element of faith that in its religious sense it has become a synonym of piety, piety springing from reverential fear of God, a meaning indeed derived from the Qur'ān. Muttaqī, ordinarily applied to a pious man originally means 'one who is on his guard'.

¹⁾ 'alā ḥubbihi.

²⁾ al-Muttaqūn.

What is it that a muttaqī is to guard himself against? Among the contexts of the imperative اِتَّقُوا (= guard ye yourselves)¹ we find, first of all, the following verses which represent the true spirit of the Fear-motive:

"O ye children of Israell remember my favours which I have favoured you with, and that I have preferred you above the worlds. *Guard yourselves fearfully against the day wherein no soul shall pay any recompense for another soul, nor shall intercession be accepted for it, nor shall compensation be taken from it, nor shall they be helped.*" (2: 44-45)

"O children of Israell remember my favours with which I favoured you, and that I have preferred you over the worlds. *And guard yourselves fearfully against the day when no soul shall pay a recompense for a soul, nor shall an equivalent be received therefrom, nor any intercession avail; and they shall not be helped.*" (2: 116-117)

"*Guard yourselves fearfully against the day wherein ye shall return to God; then shall each soul be paid what it has earned, and they shall not be wronged.*" (2: 281)

"*Guard yourselves fearfully against the fire which is prepared for the unbelievers, and obey God and His Apostle, . . .*" (3: 126)

"*. . . then fear the fire whose fuel is men and stones (i.e. idols), prepared for misbelievers.*" (2: 22)

"O ye who believe! do not anticipate God and His Apostle, but guard yourselves fearfully against (the wrath of) God; verily *God both hears and knows.*" (49: 1)

"O ye who believe! guard yourselves fearfully against (the wrath of) God, and *let each soul look to what it sends on for the morrow*; and guard yourselves fearfully against (the wrath of) God; verily, *God is well-aware of what ye do!*" (59: 18)

"Say, *'The vile shall not be deemed equal with the good, although the abundance of the vile please thee.'*" Guard yourselves fearfully against (the wrath of) God then, O ye who have minds! haply ye may prosper." (5: 100)

"O ye folk! guard yourselves fearfully against (the wrath of) your Lord and *dread the day when the father shall not atone for his son, nor shall the child atone aught for its parents.*" (31: 32)

In all the remaining contexts wherever we find the phrase 'guard ye yourselves against God', it of course means 'guard ye yourselves against God's wrath who will not be lax or lenient in His justice on the judgement day'.

¹) Throughout this chapter اِتَّقَى is translated as 'to guard oneself fearfully' and not simply as 'to fear'.

That taqwā is piety springing from fear of divine wrath is illustrated by this verse:

"... Do not regard yourselves pure; He knows best who it is that guards himself fearfully." (53: 33)

This is also implied in a very large number of verses in which the *muttaqūn* are promised God's pleasure and gardens of Paradise, etc.¹⁾ Thus *muttaqūn* is the widest term used in the Qur'ān for virtuous men. A *muttaqī* is not one who just fears the wrath of God, but one who preserves himself from the wrath of God by keeping his conduct clear. This can be illustrated abundantly:

"*Righteousness* is not that ye turn your faces towards the east or the west, but righteousness is one who believes in God, and the last day, and the angels and the Book, and the orphans, and the poor, and the son of the road, and beggars, and those in captivity, and who is steadfast in prayer, and gives alms; and those who are sure of the covenant when they make a covenant; and the patient in poverty, and distress, and in time of violence, *these are the muttaqūn* (= those who guard themselves fearfully)." (2: 172)

"And it is not righteousness that ye should enter your houses from behind them, *but righteousness is he who guards himself fearfully*; so enter into your houses by the doors thereof and guard yourselves fearfully against (the wrath of) God haply ye may prosper yet." (2: 185)

"Of the people of the Book there is a nation upright, reciting God's signs throughout the night, as they adore the while. They believe in God, and in the last day, and bid what is reasonable, and forbid what is wrong, and vie in charity; *these are among the righteous*. What ye do of good surely God will not deny, for God knows those who guard themselves fearfully." (3: 109:111)

"Shall we make those who believe and do right like those who do evil in the earth? or shall we make those who guard themselves fearfully like the sinners?" (38- 27)

"And those who do not testify falsely; and when they pass by frivolous discourse, pass by it honorably; and those who when they are reminded of the signs of their Lord do not fall down thereat deaf and blind; and those who say, 'Our Lord! grant us from our wives and see that which may cheer our eyes, and make us models to those who guard themselves fearfully.' These shall be rewarded with a

¹⁾ 92: 14; 44: 51-57; 52: 17-18; 4: 79; 7: 33; 92: 5; 3: 197; 12: 109; 13: 35; 16: 32-33; 39: 21; 39: 62; 39: 73; 2: 97; 3: 165-166; 5: 70; 12: 90; 65: 2-5; 7: 155; 10: 64-65; 3: 174; 24: 51; 47: 38; 19: 64; 3: 127-132; 26: 90; 38: 49; 50: 30; 68: 34; 78: 31; 28: 83; 11: 51; 7: 125; 51: 15; 54: 54; 77: 41; 43: 66-67; 19: 86-90; 43: 34; 12: 57; 7: 168; 6: 32; 4: 79; 12: 109; 47: 38; 19: 97; 19: 73; 2: 97; 5: 70; 12: 90; 7: 33; 9: 110; 4: 79; 47: 38.

high place for that they were patient; and they shall meet therein with salutation and peace,—..." (25: 72-75)

"And by the soul and what fashioned it and taught it its self-guarding fearfulness!" (91: 7-8)

"But those who are guided, He guides them the more and gives them the due of their self-guarding fearfulness." (47: 19)

"Verily, those who lower their voice before the Apostle of God, they are those hearts God has proved for self-guarding fearfulness, for them is a mighty hire." (49: 3)

"— And he who makes grand the symbols of God, they come from self-guarding fearfulness of heart." (22: 23)

"... and we sent unto her (Mary) our spirit; and it took for her the semblance of a well-made man. Said she, 'Verily, I take refuge in the Merciful One from thee, if thou art one who guards himself fearfully.'" (19: 17-18)

"And John was one who guarded himself fearfully, and righteous to his parents, and was not a rebellious tyrant." (19: 14)

"O sons of Adam! we have sent down to you garments wherewith to cover your shame, and plumage! but the garment of self-guarding fearfulness, that is better. That is one of the signs of God, haply ye may remember." (7: 25)

"Hast thou considered him who forbids a servant ¹⁾ when he prays?²⁾ Hast thou considered if he were in guidance or bade self-guarding fearfulness? Hast thou considered if he said it was a lie, and turned his back? Did he not know that God can see?" (96: 9-14)

"When those who misbelieved put in their hearts pique—the pique of ignorance—and God sent down His schechina upon His Apostle and upon the believers and obliged them to keep to the word of self-guarding fearfulness, and they were most worthy of it and most suited for it; for God all things doth know." (48: 26)

"Remember the favour of God to you and His covenant which He covenanted with you, when ye said, 'We hear and obey', and guard yourselves fearfully against (the wrath of) God, verily, God knows the nature of men's breasts. O ye who believe! stand steadfast to God as witness with justice; and let not ill-will towards people make you sin by not acting with equity. Act with equity, that is nearer to self-guarding fearfulness, and guard yourselves fearfully against (the wrath of) God; for God is aware of what ye do." (5: 10-11)

"And when thy Lord called Moses (saying), 'Come to the unjust people, to the people of Pharaoh, will they not guard themselves fearfully?' Said he, 'My Lord! I fear that they will call me a liar.'" (26: 9-11)

¹⁾ I.e. The Prophet.

²⁾ Professor Palmer's note: "The allusion is to Abū Jahl, who threatened to set his foot on Mohammed's neck if he caught him in the act of adoration."

"Verily, those who guard themselves fearfully, if a wraith from the devil touch, mention Him (i.e. God), and lo! they see." ¹⁾ (7: 200)

"Those who believe in God and in the last day will not beg off from fighting strenuously with their wealth and their persons; but God knows those who guard themselves fearfully." (9: 44)

Faith indeed the starting point of virtue and good conduct, itself has its roots in caution and fear. Fear is not an outcome of faith. It gives birth to faith and sustains it:

"There is no crime in those who believe and do right, for having tasted food, when they guard themselves fearfully against (the wrath of) God, and believe, and do what is right, and then guard themselves fearfully against (the wrath of) God, and believe and then guard themselves fearfully, and do good, for God loves those who do good." (5: 94)

"Verily, the worst of beasts in God's eyes are those who misbelieve and will not believe and will not believe; with whom if thou dost make a league, they break their league each time, for they do not guard themselves fearfully against (the wrath of) God." (8: 57-58)

"God's is what is in the heavens and what is in the earth! We have ordained to those who have been given the Book before you, and to you, that ye may guard yourselves fearfully against (the wrath of) God; but if ye misbelieve, verily, God's is what is in the heavens and what is in the earth, and God is rich to be praised." (4: 130)

Only the self-guarding ones receive God's guidance with readiness and on them alone is guidance effective:

"This is the Book! there is no doubt therein; a guide to those who guard themselves fearfully, who believe in the Unseen, and are steadfast in prayer, and of what we have given them expend in alms; who believe in what is revealed to thee and what was revealed before thee, and of the hereafter they are sure." (2: 1)

"And we followed up the footsteps of these (prophets) with Jesus the son of Mary, confirming that which was before him and the law, and we brought him the gospel, wherein is guidance and light, verifying what was before it of the law, and a guidance and an admonition unto those who guard themselves fearfully." (5: 50)

"We did give to Moses and Aaron the Discrimination, and a light and a reminder to those who guard themselves fearfully; who are afraid of their Lord in secret; and who at the Hour do shrink." (21: 49-50)

"Now have we sent down to you manifest signs, and the like of those who have passed away before you, and as an admonition to those who guard themselves fearfully." (24: 34)

¹⁾ Professor Palmer's notes: "i.e. if an evil suggestion occurs to them, they mention God's name and immediately see the folly and wickedness thereof."

"Verily, in the alternation of night and day, and in what God has created of the heavens and the earth are signs unto a people who guard themselves fearfully." (10: 6)

"Admonish therewith those who guard themselves fearfully that they shall be gathered unto their Lord; there is no patron for them but Him, and no intercessor; haply they may guard themselves fearfully." (6: 51)

"Verily, it is a memorial to those who guard themselves fearfully." (69: 48)

"Thus we made them an example unto those who stood before them, and those who should come after them, and a warning unto those who guard themselves fearfully." (2: 61-62)

"This is an explanation unto men, and a guidance and a warning unto those who guard themselves fearfully." (3: 132)

The most significant verses for the present study are those in which specific injunctions and commandments are concluded with an appeal to taqwā, the fear motive. The believers are addressed exclusively in most of them. In some of them it is broad righteousness to which men in general or the believers in particular are called:

"O sons of Adam! verily there will come to you apostles from amongst you, narrating unto you my signs; then whoso guards himself fearfully against (the wrath of) God, and does what is right, there is no fear for them, nor shall they grieve." (7: 33)

"O ye who believe! guard yourselves fearfully against (the wrath of) God; and let each soul look to what it sends on for the morrow." (59: 18)

"O ye who believe! guard yourselves fearfully against (the wrath of) God and crave the means to approach Him, and be strenuous in His way . . ." (5: 39)

"Guard yourselves fearfully against (the wrath of) God as much as you can! and hear and obey." (64: 14-16)

Other passages in which appeal to taqwā is made immediately at the end of specific injunctions and commandments are on diverse subjects. Some bid the believers to speak a straightforward speech,¹⁾ others, to be patient,²⁾ to avoid discoursing in sin, enmity and rebellion,³⁾ to act with equity,⁴⁾ to avoid entertaining false suspicion,⁵⁾ to make peace between two believing brethren,⁶⁾ to shun the company of those who take the religion for a jest and sport,⁷⁾ to avoid

¹⁾ 4: 10; 9: 120; 33: 70; 39: 13.

²⁾ 3: 116; 3: 120-121; 3: 200; 12: 90; 16: 128.

³⁾ 58: 10.

⁴⁾ 5: 11.

⁵⁾ 49: 12.

⁶⁾ 49: 10.

⁷⁾ 5: 62.

making God the butt of oaths¹⁾, not to devour usuary,²⁾ to retaliate bloodshed³⁾, to remain within right bounds when retaliating,⁴⁾ to turn repentant towards God,⁵⁾ to observe fasting as prescribed,⁶⁾ to remember God for a certain number of days,⁷⁾ to stop warfare during the sacred months unless the idolaters started first,⁸⁾ to fulfil the pilgrimage as prescribed,⁹⁾ to eat of the good things and do right,¹⁰⁾ not to forbid the good things made lawful,¹¹⁾ to be steadfast in prayer,¹²⁾ to take spoils and settle their distribution with justice,¹³⁾ to enter into houses from their proper doors,¹⁴⁾ to renumerate a wet-nurse as promised at the time of employment,¹⁵⁾ to expend in alms,¹⁶⁾ not to draw nigh unto the wealth of the orphan,¹⁷⁾ to be honest in witnessing,¹⁸⁾ not to visit the mosque built by men of mischief,¹⁹⁾ and to fight the misbelievers.²⁰⁾ There are other such passages which relate to conjugal matters and circumstances of divorce and remarriage of women.²¹⁾ Two of them are addressed to the Prophet's wives; in one of these two they are told not to be complaisant in speech to men,²²⁾ in the other they are given permission to speak unveiled to some relations, but with modesty.²³⁾ And Lot said to his people, 'Do not disgrace me through my guests, but guard yourselves fearfully'.²⁴⁾

The remaining contexts of the derivatives of اتقى.

There are a number of other verses which ought to be read together with those in which muttaqūn are promised gardens and pleasure (see p. 183 supra):

"Had the people of the town but believed and guarded themselves fearfully, we would have opened for them blessings . . ." (7: 94)

"My mercy embraceth everything, and I will write it down for those who guard themselves fearfully." (7: 155)

"They who believed and who guarded themselves fearfully, for them are good tidings in the life of this world." (10: 64-65)

1) 2: 224. 2) 2: 278; 3: 125-132. 3) 2: 175. 4) 2: 190.

5) 30: 29-30. 6) 2: 179; 2: 183. 7) 2: 199. 8) 9: 36.

9) 2: 192-193; 5: 2-3. 10) 23: 53-54; 5: 97; 5: 6; 22: 37-38.

11) 5: 89-90. 12) 30: 29-30; 6: 70-71; 20: 132.

13) 59: 7; 8: 1; 8: 68-70; 60: 10-11. 14) 2: 185. 15) 2: 233.

16) 7: 155; 64: 14-16; 92: 5. 17) 6: 153-154. 18) 5: 107; 2: 282-283.

19) 9: 108-110. 20) 9: 124.

21) 4: 127-128; 2: 223; 2: 231; 2: 238; 2: 242; 65: 1-5; 33: 36-37.

22) 33: 32. 23) 33: 55. 24) 15: 67; 11: 80.

"... God is the patron of those who guard themselves fearfully." (45: 18)

"... God is with those who guard themselves fearfully." (9: 124)

"... God loves those who guard themselves fearfully." (3: 70; 9: 4; 9: 7)

Said he of the two sons of Adam whose offering was accepted, 'God only accepts those who guard themselves fearfully.' S. (5: 30)

When calamity befell the people of Thamūd God saved those who guarded themselves fearfully S. (41: 17)

When calamity befell the people of Šālīḥ God saved those who guarded themselves fearfully S. (27: 54)

"O ye who believe! if ye guard yourselves fearfully against (the wrath of) God, He will make for you a discrimination, and will cover for you your offences, and will forgive you; for God is Lord of mighty grace." (8: 29)

"When thou didst say unto the believers, 'Is it not enough for you that your Lord assists you with three thousand, of the angels sent down from on high? Yea, if ye are patient and guard yourselves fearfully against (the wrath of) God, and they come upon you on a sudden, now, your Lord will assist you with five thousand of His angels, (angels) of mark'." (3: 120-121)

"... if ye are patient and guard yourselves fearfully, their tricks shall not harm you, for what they do God comprehends." (3: 116)

All earlier nations were admonished to guard themselves fearfully:

"(Said Jesus,) ... 'So guard yourselves against (the wrath of) God, for God is my Lord, and your Lord, so worship Him: this is the right path'." (3: 44).

"And when Jesus came with manifest signs he said, 'I am come to you with wisdom, and I will explain to you something of that whereon ye did dispute, then guard yourselves fearfully against (the wrath of) God, obey me; verily, God, He is my Lord, serve Him then, this is the right way'." (43: 63)

"When the apostles said, 'O Jesus, son of Mary! is thy Lord able to send down to us a table from heaven? We desire to eat therefrom that our hearts may be at rest': he said, 'Guard yourselves fearfully against (the wrath of) God if ye be believers'." (5: 112)

"And verily Elyās was of the apostles when he said to his people, 'Will ye not guard yourselves fearfully? do ye call your Baal and leave the best of creators'." (37: 123-5)

"(Said Šālīḥ,) 'But guard yourselves fearfully against (the wrath of) God and obey me; and obey not the bidding of the extravagant ...'" (26: 150-2)

"We sent Noah unto his people, and he said, 'O my people! worship God, ye have no God but Him; do ye then not guard yourselves fearfully?'" (23: 23)

"(Said Noah), 'What! do ye wonder that there came to you a reminder

from your Lord by a man from amongst yourselves, to warn you, and that ye may guard yourselves fearfully? but haply, ye may receive mercy'." (7: 61)

"The people of Noah said the apostles were liars, when their brother Noah said to them, 'Will ye not guard yourselves fearfully? verily, I am a faithful apostle to you; then fear God and obey me. I do not ask you for it any hire, my hire is only with the Lord of the worlds. So guard yourselves fearfully against (the wrath of) God and obey me'." (26: 105-110)

"And we sent Noah to his peoples and he dwelt among them for a thousand years save fifty years; and the deluge overtook them while they were unjust, but we saved him and the fellows of the ark, and we made it a sign unto the worlds. And Abraham when he said to his people, 'Serve God and guard yourselves fearfully against His (wrath), that is better for you if ye did but know'." (29: 13-15)

"Verily, we sent Noah to his people, 'Warn thy people before there comes to them a grievous torment!' Said he, 'O my people! Verily, I am to you an obvious warner, that ye serve God and guard yourselves fearfully against His (wrath) and obey me. He will pardon you and your sins, and will defer you unto an appointed time. Verily, God's appointed time when it comes will not be deferred, did you but know'." (71: 1-4)

"Then we raised up after them (i.e. the people of Noah) another generation; and we sent amongst them a prophet of themselves (saying) 'Serve God, ye have no god but He; will ye then not guard yourselves fearfully?' (23: 32-33)

"Thamūd called the apostles liars; when their brother Šālīḥ said to them, 'Do ye not guard yourselves fearfully? Verily, I am to you a faithful apostle; then guard yourselves fearfully against (the wrath of) God and obey me'." (26: 141-144)

"The people of Lot called the apostles liars; when their brother Lot said to them, 'Do ye not guard yourselves fearfully? Verily, I am to you a faithful apostle; then guard yourselves fearfully against (the wrath of) God and obey me'." (26: 160-163)

"The fellows of the Grove called the apostles liars when Shu'aib said to them, 'Will ye not guard yourselves fearfully? Verily, I am to you a faithful apostle, then guard yourselves fearfully against (the wrath of) God and obey me'." (26: 176-9)

"And 'Ād called the apostles liars; when their brother Hūd said to them, 'Will ye not guard yourselves fearfully? Verily, I am to you a faithful apostle; then guard yourselves fearfully against (the wrath of) God and obey me. I do not ask you for it any hire; my hire is only with the Lord of the worlds. Do ye build on every height a landmark in sport, and take to words that haply ye may be immortal? And when ye assault ye assault like tyrants; but guard yourselves fearfully against (the wrath of) Him who hath given you an extent of cattle

and sons, and gardens and springs. Verily I fear for you the torment of a mighty day!" (26: 123-135)

"And unto 'Ād we sent their brother Hūd who said, 'O my people! serve God, you have no god save Him! Will ye not then guard yourselves fearfully?'" (7: 63)

"And when We shook the mountain over them, as though it were a shadow, and they thought it would fall upon them (say), 'Take ye what we have given you with firmness and remember what is therein; haply ye may guard yourselves fearfully.'" (7: 170)¹⁾

"And when we took a covenant with you and held the mountain over you: 'Accept what we have brought you with strong will, and bear in mind what is therein, haply ye yet may guard yourselves fearfully.'" (2: 60-61)

"And when a nation from amongst them said, 'Why do ye warn a people whom God would destroy, or punish with severe torment?' they said, 'As an excuse to your Lord, that haply they may guard themselves fearfully.'" (7: 164)

"O ye children of Israel! remember my favours which I have favoured you with; fulfil my covenant; me therefore dread. Believe in what I have revealed, verifying what ye have got, and be not the first to disbelieve in it, and do not barter My signs for a little price, and against ME (= My wrath) do guard yourselves fearfully." (2: 38)

And the Prophet Muḥammad has come with the same message, 'Guard yourselves fearfully':

"Thus have we sent down an Arabic Qur'ān; and we have turned about in it the threat,—haply they may guard themselves fearfully, or it may cause them to remember." (20: 112)

"We have struck out for men in this Qur'ān every sort of parable, haply they may be mindful. An Arabic Qur'ān with no crookedness therein; haply they may guard themselves fearfully." (39: 28-9)

"We have only made it for thy tongue that thou mayest thereby give glad tidings to those who guard themselves fearfully, and warn thereby a contentious people." (19: 97)

"Nay, it is a memorial! and let him who will remember it; but none will remember it except God please. He is most worthy of being fearfully guarded against; and He is most worthy to forgive." (74: 54-55)

"He sends down the angels with the Spirit at His bidding upon whom He will of his servants (to say), 'Give warning that there is no God but Me; Against Me (My wrath) do ye guard yourselves fearfully.'" (16: 2)

"... Say, 'Verily, the losers are those who lose themselves and their families on the resurrection day. Aye, that is the obvious loss.

¹⁾ This and the next two passages speak of the people of Moses.

They shall have over them shades of fire, and under them shades, with that does God frighten His servants: O my servants, then guard yourselves fearfully against Me (My wrath)." (39: 17-18)

"Those who guard themselves fearfully are not bound to take account of them (the contentious folk) at all, but mind!—haply they may guard themselves fearfully." (6: 68)

"Say, 'Whose is the earth and those who are therein, if ye but know?' They will say, 'God's.' Say, 'Do ye not then mind?' Say, 'Who is Lord of the seven heavens, and Lord of the mighty throne?' They will say, 'God's.' Say, 'Do ye not then guard yourselves fearfully?'" (23: 86-89)

"O ye folk! guard yourselves fearfully against (the wrath of) your Lord. Verily, the earthquake of the Hour is a mighty thing." (22: 1)

"O ye folk! serve your Lord who created you and those before you; haply ye may guard yourselves fearfully!" (2: 19)

"O ye folk! guard yourselves fearfully against (the wrath of) your Lord, who created you from one soul, and created therefrom its mate, and diffused from them twain many men and women. And guard yourselves fearfully against (the wrath of) God, in whose name ye beg of one another, and the wombs; verily, God over you doth watch." (4: 1)

"O ye who believe! guard yourselves fearfully against (the wrath of) God with the self-guarding fearfulness He deserves, and die not save ye be resigned." (3: 97)

"This is the Book we have sent down; it is a blessing; follow it then and guard yourselves fearfully, haply ye may obtain mercy." (6: 156)

"How many a city has turned away from the bidding of its Lord and His apostles; and we called them to a severe account, and we tormented them with an unheard of torment. And they tasted the evil results of their conduct; and the end of their conduct was loss! God prepared for them severe torment;—then guard yourselves fearfully against (the wrath of) God, ye who are endowed with minds!" (65: 8-10)

"And God says, 'Take not to two gods; God is only one; against Me (i.e. My wrath) then do ye guard yourselves fearfully.' His is what is in the heavens and in the earth; to Him is obedience due unceasingly; other than God will ye guard yourselves fearfully against?" (16: 53-54)

"O ye who believe! remember God's favour towards you when a people intended to stretch their hands against you, but He withheld their hands against you, and guard yourselves fearfully against (the wrath of) God and upon God let believers rely." (5: 14)

"Why! God gave you victory at Badr when ye were in a poor way; guard yourselves fearfully against (the wrath of) God, then haply ye may give thanks." (3: 119)

"Say, 'Who provides you from the heavens and the earth? Who has

dominion over hearing and sight? and who brings forth the living from the dead, and brings forth the dead from the living? and who governs the affair? And they will not say, 'God.' Say, Do ye not then guard yourselves fearfully?" (10: 32)

"O ye who believe! guard yourselves fearfully against (the wrath of) God and believe in His Apostle! He will give you two portions of His mercy . . ." (57: 28)

LEST A SOUL SHOULD SAY, 'HAD GOD GUIDED ME, I SHOULD HAVE BEEN OF THOSE WHO GUARD THEMSELVES FEARFULLY'.

"Lest a sould should say, 'O my sighing! for what I have neglected towards God! for verily I was amongst those who did jest!' or lest it should say, 'If God had but guided me, I should surely have been of those who guard themselves fearfully! or lest it should say when it sees the torment, 'Had I another turn I should be of those who do well'." (39: 57:59)

THE HYPOCRITE DOES NOT GUARD HIMSELF FEARFULLY

"There is among men one whose speech about the life of this world pleases thee, and he calls on God to witness what is in his heart; yet is he most fierce in opposition unto thee, and when he turns away he strives upon the earth to do evil therein, and to destroy the tilth and the stock; verily, God loves not evil doing. And when it is said to him, 'Guard yourself fearfully against (the wrath of) God', then pride takes hold upon him in sin; but hell is enough for him! surely an evil couch is that." (2: 200-202)

O PROPHET! GUARD THYSELF FEARFULLY AGAINST (THE WRATH OF) GOD.

"O thou prophet! guard thyself fearfully against (the wrath of) God and obey not the misbelievers and the hypocrites; verily, God is ever knowing, wise!" (33: 1)

MISCELLANEOUS

"God will not lead astray a people after He has guided them until that is made manifest to them against which they have to *guard themselves fearfully*." (9: 116)

"And when it is said to them, '*Guard yourselves fearfully* against what is before you and what is behind you, haply ye may obtain mercy'; and then bringest them not any one of the signs of their Lord, but they turn away therefrom . . ." (36: 45-6)

"O ye who believe! answer God and His Apostle when He calls you to that which quickens you; and know that God steps in between men and his heart; and to Him you shall be gathered. *And guard yourselves fearfully against temptation . . .*" (8: 24-25)

"But Pharaoh rebelled against the apostle, and we seized him with an overpowering punishment. Then *how will ye shield yourselves* if ye misbelieve from the day which shall make children grey-headed . . ." (73: 16-19)

"Shall he *who must screen himself with his own face* from the evil torment on the resurrection day . . ." (39: 25)

IRRELEVANT

The following context does not refer to fear of God's retribution:

"Those who believe shall not take misbelievers for their patrons, rather than believers, and he who does this has no part with God at all, *unless indeed ye fear some danger from them* (إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتًا)..." (3: 27)

In the following three verses the word *واق* occurs, meaning 'one who guards':

"... God caught them up in their sins, and they had none to *guard* them against God." (40: 22)

"For them is torment in this world's life; but surely the torment of the next is more wretched still—nor have they against God *a keeper*." (13: 34)

"Thus have we sent it down, an Arabic judgement, but hadst thou followed their lusts, after the knowledge that has come to thee, thou hadst not had against God a patron or *a keeper*." (13: 37)

CHAPTER NINETEEN

THE MUḤKAMĀT AND THE MUTASHĀBIHĀT

(= THE SOUND AND THE AMBIGUOUS VERSES OF THE QUR'ĀN)

There is ample evidence of the fact that in the days when Islām was more live than it is to-day, the subject of the muḥkamāt and the mutashābihāt (= the sound and the ambiguous verses of the Qur'ān) was widely debated. Independent treatises were written on the subject by thinkers and theologians of eminence. Of some of these works the following brief list is to be found in Kitāb al-Fihrist (ed. Fluegel. Vol. I, p. 36):

الكتب المؤلفة في متشابه القرآن
 كتاب محمود بن الحسن - كتاب خلف بن هشام - كتاب القطيعي - كتاب نافع - كتاب حمزه - كتاب علي بن القاسم الرشدي - كتاب جعفر بن حرب المعتزى - كتاب مقاتل بن سليمان - كتاب أبي علي الجبائي - كتاب أبي الهذيل العلاف -

Another short list is left by Hājji Khalifa (Kashf al-Zunūn, ed. Fluegel. TOM V, p. 370):

علم متشابه القرآن ١١٣٥٠
 أول من صنّف فيه الكسائي كما قال السيوطي في الاتقان نظمهُ السخاوي وفي البرهان و درة التنزيل وكشف المعاني وغير ذلك [١١٣٥١ متشابه القرآن للشينخ الامام شمس الدين محمد [بن احمد بن عبد المؤمن المصري الشافعي] الشهير بابن اللبان [المتوفى سنة ٧٤٩] مختصر أوله أمابعد حمد الله الواحد بذاته الخ و لرشيد الدين أبي جعفر محمد بن علي المازندراني المتوفى ٥٨٨ -

Al-Suyūṭī mentions the following works on the subject (ed. Calcutta, 1857, p. 15):

(١) البرهان في متشابه القرآن للكرماني (٢) درة التنزيل وغرة التأويل في المتشابه لأبي عبد الله الرازي (٣) كشف المعاني في المتشابه للمثاني للقاضي بدر الدين بن جماعة

Among the extant literature on the subject we of course have access to a great variety of material in exegesis as no commentary can fail to comment on Verse 5 of Sūrah 3 which is the origin of the controversy. (We shall presently discuss this verse.) Brief summaries of the comments of Al-Ṭabarī and Al-Rāzī on this verse are given later in this chapter. Al-Baiḍāwī's brief comments are accessible to English readers in an English translation of Sūrah III by Professor Margoliouth (Luzac and Co. London, 1894: pp. 4-6). Al-Baiḍāwī only summarises the already brief comments of al-Zamakhsharī. The subject is treated by al-Suyuṭī in his famous Itqān (ed. Calcutta, 1857, pp. 470 to 496). Al-Ash'arī has discussed the subject in his Maqālāt. The British Museum possesses a printed copy of

كتاب درة التنزيل وغرة التأويل في بيان الآيات المتشابهات

(Cairo, 1908) edited by 'Abd al-Mu'ṭī, who attributes the work to Muḥammad b. al-Khaṭīb al-Iskāfī. This work seems to be from the pen of Abū 'Abdullāh al-Rāzī, according as is noticed by al-Suyuṭī. Besides these works there exist the following manuscripts noticed by Brockelmann:

- (1) Kitāb al-Mutashābih by Tha'ālībī (Manuscripts in Cairo and Moṣul). See Brockelmann, Supplement Vol. I, p. 502.
- (2) Mutashābih al-Qur'ān by 'Abdullāh ibn Ḥamza al-Kisā'ī (Manuscripts in Paris and Berlin. Of the Paris manuscript there is a description in Islamica, Vol. VI, p. 241). See Brockelmann, Vol. I, p. 416, and Supplement, Vol. I, p. 178.
- (3) Mutashābih al-Qur'ān by al-Jubbā'ī (Manuscript described in W.Z.K.M.) op. cit. Supplement Vol. I, p. 342.
- (4) Kitāb al-Mutashābih by Ibn Qutaiba (Manuscript in Cairo) op. cit. Supplement Vol. I, p. 186.

Of all these works the present writer has consulted only what al-Ṭabarī, al-Rāzī, al-Baiḍāwī, al-Zamakhsharī and al-Suyuṭī have said on the subject. It is, of course, impossible to evaluate the comments of these writers without first looking at the passage of the Qur'ān in which the terms *muḥkamāt* and *mutashābihāt* occur:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝

The verse admits of two translations, one with a stop at Allāh, and the other without the stop. How this stop alters the sense of the verse is indicated in the following translation where both the alternatives are accommodated within brackets:

"He it is who has revealed to thee the Book, of which there are some verses that are muḥkamāt, they are the mother of the Book; and others are mutashābihāt; but as for those in whose hearts is perversity, they follow what is mutashābih, and do crave for sedition, craving for (their own) interpretation of it; but none knows the interpretation of it

(save Allāh and those well-grounded in knowledge who say),

(save Allāh. And those well-grounded in knowledge say),

"We believe in it; it is all from our Lord"; but none will remember save those who possess minds." (3: 5)

If we stop in this verse at Allāh, the verse will signify that Allāh alone knows the interpretation of the Mutashābih. And if we do not stop there then it will signify that the interpretation of the Mutashābih is known to Allāh and those well-grounded in knowledge. This verse, with the pause at Allāh was quoted by the sect called al-Hashwiyya (lit: the Redundantists) who maintained that the Qur'ān contained meaningless matter.¹⁾ And it is perhaps the reading with the stop at Allāh which has led commentators to connect the term mutashābih with the mysterious letters like طه, كهيعص, المر, الم, يس, etc. that stand at the opening of various Sūrahs, and whose signification they maintain is known to none but Allāh.

Professor Margoliouth has the following interesting observations on the subject:

"The different sects interpreted the words muḥkam and mutashābih differently. With the Shāfi'ites a verse is muḥkam when its sense is clear, i.e. when the reader is convinced that a certain sense and no other is intended; mutashābih when it is obscure. The Hanefites hold that muḥkam is a text which has not been superseded, mutashābih one of which God reserves the meaning to Himself. The two terms

¹⁾ Chrestomathia Baidawiana. The commentary of al-Baidāwī on Sūrah III translated by Professor Margoliouth (Luzac and Co. London 1894), p. 148. Note 38.

with them are the extremes of a system, not a dichotomy. Baiḍāwī however in his Commentary frequently uses muhkam in the sense of 'not abrogated'; see VI. 140, VII (heading), VIII. 15; and this sense

would seem to be supported by XXII. 51... ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ...¹⁾ referring to abrogated texts."

The context of the verse is so clueless that a student cannot do more than speculate. The verse is No. 5 of Sūrah 3 entitled the Chapter of 'Imrān's family. It is a long chapter of the Medina period. Its contents are diverse and it has no central theme. The following abstract of its contents is made by Professor Palmer:

"God's unity and self-subsistence. The Qur'ān confirmatory of previous Scriptures. *The verses are either decisive or ambiguous.* Examples of Pharaoh's punishment. The Battle of Bedr. Islām the true religion. Future torment eternal. Obedience to God and the Apostle enjoined. Conception of the Virgin Mary; she is brought up by Zachariah. Birth of John: the enunciation of the Virgin. Birth and infancy of Jesus: the miracle of the birds of clay: the disciples: *allusion to Mohammad's dispute with a Christian deputation from Najrān.* Abraham a Hanif. Reproof to Jews who pretend to believe and then recant; and who pervert the Scriptures. No distinction to be made between the prophets. The Jews rebuked for prohibiting certain kinds of foods. The foundation of the Ka'ba. Abraham's station. Pilgrimage enjoined. Schism and misbelief reproved. Battle of Uḥud referred to. The victory of Bedr due to angelic aid. Usury denounced. Fate of those who rejected the prophets of old. Mohammed's death must not divert the believers from their faith. Promise of God's help. Further account of the battle of Bedr. The Muslim martyrs to enter Paradise. The victory of Bedr more than counterbalanced the defeat at Uḥud. The hypocrites detected and reproved. Death the common lot even of apostles. Prayer for the believers. Exhortation to vie in good works and be patient."²⁾

The chapter owes its name to the mention of Christ, Mary, and their ancestors. According to the genealogy current among Muslims Mary was the daughter of 'Imrān. Commentators suggest that the whole of this chapter was revealed immediately after the Christian Embassy from Najrān in A.H. 10.³⁾ The Prophet is recorded to

¹⁾ Ibid., p. 147. Note 34.

²⁾ The Qur'ān translated by E. H. Palmer, Oxford 1900. Vol. I, p. lxxxii.

³⁾ See Muir's Life of Mahomet. London 1894, pp. 444-446.

have invited them to accept Islām but they refused. The Prophet then invited them to the Arab practice of mubāhala which meant that both the parties should imprecate the curse of God upon whichever of them was wrong.¹⁾ Only a very brief allusion is made to the disputation between the envoys and the Prophet in verses 52 to 57:

"Verily, the likeness of Jesus with God is as the likeness of Adam. He created him from earth, then He said to him BE, and he was;—the truth from thy Lord, so be thou not of those who are in doubt. *And whoso disputeth with thee after what has come to thee of knowledge, say, 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves: then we will imprecate and put God's curse on those who lie.'*"

Verily, those are the true stories, and there is no god but God, and, verily, God He is the mighty, the wise; but if they turn back, God knows the evil-doers.

Say, 'O ye people of the Book, come to a word laid down plainly between us and you, that we will not serve other than God, nor associate aught with Him, nor take each other for Lords rather than God.' But if they turn back then say, 'Bear witness that we are resigned'."

This is the only vague allusion to the envoys of Najrān made in the whole of this chapter, and it does not seem that every verse of the chapter is to be connected with the affair that passed between the Prophet and the envoys. And therefore the suggestion that verse 5 was revealed as referring to the perverse argumentations of the envoys who are mentioned in verse 54 does not seem very plausible. Al-Ṭabarī records the following tradition as going back to al-Rabī':

The representatives of the Christians of Najrān came to the Prophet and they contended with the Prophet and said, 'Don't you believe that he (Christ) was the Word and the Spirit of God?' He (the Prophet) said, 'Certainly.' They said, 'That is enough.' Thereupon Allāh revealed:

"As for those in whose heart is perversity, they follow what is mutashābih and do crave for sedition . . ."

and then Allāh (may His praise be glorious) also revealed:

"Verily the likeness of Jesus with God is as the likeness of Adam. . ."
to the end of the verse.

¹⁾ See Lane's Arabic Lexicon, under بَاهِلٌ.

Before proceeding to offer some original speculations on the muḥkam and the mutashābih verses of the Qur'ān we may put together a gist of the suggestions contained in the comments of al-Ṭabarī and al-Rāzī. Al-Suyūṭī in his encyclopaedia of Qur'ānic sciences, does not add anything substantial to what al-Ṭabarī and al-Rāzī have said.

Al-Ṭabarī

Among the exegetical traditions collected by al-Ṭabarī there are several which say that the muḥkamāt are those which contain ordinances that were not abrogated by any later ordinances, while the mutashābihāt are those which contain ordinances abrogated by later ordinances. There can be no serious objection to this interpretation, which, however, seems to be one put on the verse by jurists, and not by theologians.

One tradition related as from Ibn 'Abbās applies the term muḥkamāt to the verses beginning with the phrase

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ (6:152 to ?)

or to verses beginning with the phrase

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا... (17:24 to ?)

Both these passages contain ordinances which were never abrogated by any later ordinances.

Next come two traditions which derive the definition of the mutashābihāt from a too literal translation of the term. According to these the mutashābihāt are those which resemble each other in purport even if their words be different. An illustration of the following three verses is given in a tradition going back to Mujāhid:

"... He leads astray only the evil-doers." (2: 24)

"... thus does God put impurity on those who do not believe." (6: 125)

"But those who are guided, He guides them the more, and gives them the due of their piety." (47: 19)

This last interpretation is decidedly a theological one.

Next to this comes a tradition by Ibn-al Zubair according to which the muḥkamāt are those which do not bear more than one interpretation, while the mutashābihāt are those which admit of different interpretations. No quotations are given to illustrate the point.

There is one tradition as from Ibn Zaid according to which the muḥkamāt are the sound versions of stories of bygone prophets, etc., which are not confused by any other Qur'ānic versions of the same, while the mutashābihāt are versions which elsewhere in the Qur'ān are confused by variant versions.

Another view is that the muḥkamāt are those which are understood by doctors while the mutashābihāt are some mysterious portions of the Qur'ān that contain the mysteries whose knowledge Allāh has appropriated for Himself, e.g. the disjointed letters at the beginning of various Sūrah's which are believed to contain answers to questions like when the Resurrection will be, or when Messiah will come back, etc.

Who are the people referred to in the phrase '*as for those in whose hearts is perversity, they follow what is mutashābih*'?

Al-Ṭabarī's commentary has alternative suggestions in answer to this question. First there is the tradition as from al-Rabī' already quoted (see p. 198 supra) according to which the reference is to the Representatives of Najrān. Others say that the reference is to Abū Yāsir ibn Akḥṭab and his brother Ḥayy ibn Akḥṭab and the party of men who argued with the Prophet on the question as to how long Islām would last and sought answers to this by calculating the numerical properties of the mysterious letters like *المص, المر, الم*, etc. And according to others the reference here is to whoever commits innovation in religion by drawing perverse interpretations from verses that admit of diverse interpretations. And one tradition, which goes back to Qatāda is decidedly forged, as it is of anti-Khārijite origin and explains the reference as to the Kharijites.

Of all what al-Ṭabarī has said and collected on the subject of this verse we have combed out only that which seemed relevant to the problem of identification of the muḥkamāt and the mutashābihāt.

Al-Rāzī

Fakhr-i-Rāzī, in his habitual way, elaborates on the subject with dizzy logic. He draws on al-Ṭabarī partly. It is not possible to give a true summary of his comments. He has a difficult style and proceeds by creating a labyrinth of involved issues, and sub-issues. His rather logical definition of the muḥkam and the mutashābih is interesting. He says:

"If an expression admits of two (alternative) meanings, and in relation to one of the two it is preponderant, while in relation to the other it is outweighed (by the first), and then if we make it bear the more weighty meaning, and not the outweighed meaning, then that expression is muḥkam. And if we make it bear the outweighed meaning and not the outweighing one, then that expression is mutashābih."

On the whole Rāzī maintains that when there is some decisive argument showing that the outward meaning of an expression is not intended, it is not proper to try to interpret that expression at all, for, he says that metaphorical meanings of an expression can always be many and preference of one over the other is bound to be conjectural (ظنية), for it is always based on linguistic arguments which should never be relied on in fundamental matters of religion.

In the following passage of his commentary Rāzī gives some examples of the mutashābih and the muḥkam on one subject:

And an example of it (= of the mutashābih) from the Qur'ān is the expression of the Exalted One:

"And when we desired to destroy a city we bade the opulent ones thereof; and they wrought abomination therein; and its due sentence was pronounced..." (17: 17)

The outward meaning of this verse is that they are bidden to act viciously, while the muḥkam on the same subject is the expression the Exalted One:

"... God bids (you) not to do abomination." (7: 27)
rebutting the speech of the misbelievers recorded (in the first half of the same verse):

"And when they commit an abomination they say, 'We found our fathers at this, and God bade us do it.'..." (7: 27)

And likewise is the phrase of the Exalted One:

... نَسُوا اللَّهَ فَنَسِيَهُمْ

"They (i.e. the hypocrites) forget God and He forgets them." (9: 68)

The outward (meaning) of nisyān (= forgetfulness) is that which is the opposite of awareness, while the outweighed (sense) of it is desertion. And the muḥkam revelation of the Exalted One on the same subject is His phrase:

"... Thy Lord is never forgetful." (19: 65)

and the words of the Exalted One:

"... my Lord does not go astray nor forgets." (20: 54)

Rāzī refers more than once to how various sects apply the term muḥkamāt to the verses agreeing with their own persuasion, and the

term *mutashābihāt* to the verses disagreeing with their persuasion:

"And know that this is a very important passage. And we say that all the people of different persuasions assert that the verses agreeing with their own persuasions are the *muḥkamāt* and that the verses agreeing with what their adversaries say are the *mutashābihāt*. The Mu'tazalite say that the verse

"... so let him who will, believe; and let him who will, disbelieve..." (18: 28)

is *muḥkam*, while the verse

"But ye will not will, except God the Lord of the worlds, should will." (81: 29)

is *mutashābih*. And the Sunnite reserves the position in the matter."

A similar observation is made at a little distance from the above:

"And then we find the matter so that every one of (this or that) persuasion is clinging to it (= the *Qur'ān*) according to his own persuasion. The *Jabari* (= the Compulsionist or the Predestinarian) clings to the verses signifying Compulsion (= Predestination), such as His phrase

"We have placed a veil upon their hearts lest they should understand it, and in their ears dullness of hearing." (6: 25; 17: 48; 18: 55)

And the *Qadari* (= the Free-Willist) says, 'Nay! this is the belief of misbelievers,' arguing that He the Exalted One has said this regarding the misbelievers by way of censure in His (Other) phrase

"And they say, 'Our hearts are veiled from what thou dost call us to, and in our ears is dullness, and between us and thee there is a veil.' (41: 4)

and in another place (in the phrase):

"They say, 'Our hearts are uncircumcised;' ..." (2: 82)

And he who affirms the doctrine of *ru'yā* (= God's visibility) clings to His phrase:

"Faces on that day shall be bright, gazing on their Lord!" (75: 22)

While he who negates it clings to His phrase:

"Sights perceive Him not ..." (6: 103)

And he who affirms the doctrine of *Jihāt* (= God's location in space) clings to His phrase:

"They fear their Lord from above them ..." (16: 52)

and His phrase:

"The Merciful settled on the throne!" (20: 4)

while he who negates it clings to His phrase:

"... There is naught like Him ..." (42: 9)

And so everyone gives the name *muḥkamāt* to the verses that

agree with his own persuasion and the name mutashābihāt to the verses that oppose his own persuasion."

Being himself a theologian of Shāfi'ite views, Rāzī does what representatives of other sects do. Whatever verse he finds does not support his own views he labels as mutashābih. Thus he calls the verse '*The Merciful One settled on the throne*' (20: 4) mutashābih, for he does not believe in God's location in space. And he offers a metaphysical refutation of the doctrine of Jihat. And similarly after putting forth a refutation of the Mu'tazilite doctrine of Free-Will and the Delegation of the act entirely to man (تفويض الفعل بالكلية إلى العبد) he concludes by asserting that all the verses which the Mu'tazilites quote in their support are mutashābihāt.

The following portion of his commentary we shall reproduce here, for this too contains some examples of verses which were categorised by sects as muḥkamāt or mutashābihāt

"And know that you will not see a sect in this world which does not give the name muḥkamāt to the verses agreeing with his own persuasion and the name mutashābihāt to the verses agreeing with the persuasion of its adversary. And then the matter becomes frightful. Don't you see al-Jubbā'i for he says that the Mu'jibrites (= Jabarites or the Compulsionists) who attribute to Allāh the Exalted wronging and utterance of falsehood and (His) imposition (upon men) of what cannot be accomplished (تكليف ما لا يطاق), are clinging to the mutashābihāt. And Abu Muslim al-Īṣfahānī said:

The deviator seeking sedition is he who clings to the verses on (God's) leading astray (of men) and does not interpret them according to the muḥkam which Allāh has made clear in His phrase

"and al-Sāmariy has led them astray." (20: 87)
and (the phrase)

"And Pharaoh led his people astray and did not guide." (20: 81)
and (the phrase)

"He leads astray only the evil-doers." (2: 24)

And likewise they have interpreted His phrase

"And when we desired to destroy a city we bade the opulent ones thereof; and they wrought abomination therein; . . ." (17: 17)

according to the sense that He, the Exalted One, caused them to perish and desired their wickedness and that Allāh the Exalted pursues causes (علل) against men that He might destroy them, in spite of His having said ¹⁾:

¹⁾ I.e. They have interpreted this verse so 'in spite of His having said', etc.

"... God desires for you what is easy, and desires not for you what is difficult, ..." (2: 181)

"God wishes to explain to you and to guide you ..." (4: 31)

And they have interpreted the phrase of the Exalted One

"... we have made seemly for them their works, and they shall wander blindly on!" (27: 4)

according to the sense that the Exalted One has adorned 'wandering blindly astray'¹⁾ and they have made it contradict what occurs in the Qur'ān like the phrase of the Exalted One

"... Verily, God does not change what a people has until they change what is in themselves ..." (13: 12)

And He (also) says,

"And as for Thamūd we guided them; but they preferred blindness to guidance ..." (41-16)

And He (also) says,

"He who accepts guidance, accepts it only for his own soul ..." (17: 16)

And He (also) says,

"... But God has made faith beloved to you, and has made it seemly in your hearts ..." (49: 7)

How can He, then, adorn 'wandering blindly astray'? This is what Abū Muslim has said."

According to al-Rāzī the presence of *mutashābihāt* in the Qur'ān is no defect. Rather, their presence is of calculated benefit. When the *mutashābihāt* are found, he says, the access to the truth becomes more difficult, and extra hardship in search of truth necessitates additional reward. The second benefit he mentions is that if the whole of the Qur'ān were *muḥkam* it would conform to only persuasion. And an unequivocal declaration of it would scare people of different persuasions. But when the Qur'ān contains both the *muḥkam* and the *mutashābih*, men of all persuasions try to search in it what would support and strengthen their views. And so all ponder intently over it. And when they employ themselves strenuously over it, the *muḥkamāt* becomes explanatory of the *mutashābihāt*, and the truth shows. The third benefit is that the presence of the *mutashābihāt* calls for exercise of intellects and encourages thinking. The fourth benefit is that the task of resolving the *mutashābihāt* necessitates acquisition of sciences like grammar, jurisprudence, etc. But for the *mutashābihāt* people would not need to learn these sciences. And the

¹⁾ The text gives النعمه which is certainly a misprint of العنه.

weightiest benefit according to Rāzī is that when uninitiated people find in the Qur'ān what at first sight seems to agree with their false views they do not get scared and a sympathetic interest is aroused in them. This interest gradually leads them into an earnest interest in and understanding of, the real truth.

Some original speculations on the Muḥkamāt and the Mutashābihāt

Let us have another look at Verse 5 of Sūrah 3:

"He it is who has revealed to thee the Book, of which there are some verses that are muḥkamāt, they are the mother of the Book; and others are mutashābihāt; but as for those in whose hearts is perversity, they follow what is mutashābih, and do crave for sedition, craving for (their own) interpretation of it; but none knows the interpretation of it

(save Allāh and those well-grounded in knowledge who say)

(save Allāh. And those well-grounded in knowledge say)

"We believe in it; it is all from our Lord"; but none will remember save those who possess minds."

The first important question on this verse is: What situation called for this revelation? One thing is certain. Some individual or individuals must have interpreted some verses of the Qur'ān as they were not intended to be interpreted. It is quite possible that the verse may have been revealed as referring to some particular disputations in which the opponents of the believers put misinterpretations on some particular and very limited number of verses. Whether it were the envoys of Najrān or some other people we cannot say. If the verse speaks with particular reference to some particular disputations and particular verses misinterpreted in their course, then the task of finding out those verses becomes a hopeless one. Any speculations on the muḥkam and the mutashābih of the Qur'ān are therefore possible only hypothetically, i.e. by first assuming that the verse speaks not of a particular incident of misinterpretation, but speaks of the contents of the Qur'ān as a whole. And the general tone of the verse is such that it *does* seem to speak of contents of the Qur'ān as a whole, even if this occasion to admit that the Qur'ān contained sound and ambiguous verses was brought about by some particular event. In view of the vehement opposition which the Prophet faced for years (—the verse belongs to the Medina period—) there is no wonder that his opponents should have taken advantage

of the rhetorical brevity of revelatory expressions, and should have misinterpreted them. And even if the verse was revealed in immediate reaction to any one incident of misinterpretation, there is no reason why the verse should not be read as referring to the habitual practice of misinterpretations which must have vexed the Prophet.

There can be no two opinions on the meanings of the word *muḥkam*, which means anything made, or rendered firm, stable, strong, solid, compact, etc. or anything made or composed well, or soundly, or thoroughly, or skilfully, etc. But about the meaning of the word *mutashābih* we cannot be absolutely certain. The basic sense of *تَشَابَهَ* or *اِشْتَبَهَ* is to assume the semblance of another thing.

In their primary sense, therefore, the words *mutashābih* and *mush-tabih* denote anything which is confused or dubious by reason of its resembling another thing. But according to some lexicons a thing can be called *mutashābih* or *mushtabih* even if it is confused or dubious or ambiguous from any other cause than its resemblance with another thing. Anything which is ambiguous can be called *mutashābih* (see *مُشْتَبِهٌ* in Lane's Lexicon).

Is the word *mutashābihāt* used in this verse in the basic sense of what is confused by reason of similarity or does it denote something confused whatever the reason of confusion be? To give a completely satisfactory answer to this question is not possible. But we shall turn to other Qur'ānic contexts of *تَشَابَهَ* and its derivatives which will at least shed some light on whether or not these derivatives are used in the Qur'ān in their basic sense.

The following passage occurs in a narrative which according to Professor Palmer is "a distorted account of the heifer ordered by the Mosaic law to be slain in expiation of a murder, the perpetrator of which had not been discovered. Deut. xxi. 1-9" (see Palmer's F.N. 2 on p. 9 of Vol. I of his translation of the Qur'ān):

"Again they said, 'Pray thy Lord to show us what she (i.e. the cow) is to be; for cows appear confusingly alike to us (إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا); then we, if God will, shall be guided.'" (2: 65)

In this case the idea of 'similarity' is an essential one in the word

تَشَابَهَ. It cannot be eliminated. Take again the following verse:
 ... أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ
 كُلِّ شَيْءٍ ...

"... Or have they made associates with God who can create as He creates, so that the creation has become confused for them?¹⁾ Say, God is the creator of everything." (13: 17)

The idea of 'similarity' as the cause of confusion cannot be eliminated is understanding the word تَشَابَهَ in this verse, for the verse means, 'Have the false gods which the unbelievers associate with Allāh created anything which is so like what Allāh created that they are confused?'

In all the four contexts of تَشَابَهَ that follow, the idea of 'similarity' is definitely there:

"And those who do not know (the Scriptures) say, 'Unless God speak to us, or there comes a sign'. So spake those before them like unto their speech. Their hearts are all alike (تَشَابَهَتْ قُلُوبُهُمْ) ..."
 (2: 112)

"... and we bring forth therefrom ... gardens of grapes and olives and pomegranates, alike and unlike (مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ) ..."
 (6: 99)

"He it is who brought forth gardens with trailed and untrailed vines, and the palms and corn land, with various food, and olives, and pomegranates, alike and unlike (مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ) ..."
 (6: 142)

"... And they (i.e. the people of Paradise) shall be provided with the like²⁾ ..." (2: 23)

From these contexts it is also established that تَشَابَهَ can mean merely 'to resemble' and does not necessarily mean 'to be *confusingly* similar', leave apart the two remotely secondary sense 'to be confused' in which the idea of similarity completely disappears.

In the following verse the epithet mutashābih is applied to the whole of the Qur'ān:

¹⁾ Palmer's translation: "... so that the creation seem familiar to them?"

²⁾ Palmer's note: "The vagueness is in the original; it is variously interpreted 'fruits like each other' or 'like the fruits of earth'."

"God has sent down the best of discourse, a book *mutashābih* and repeating (كِتَابًا مُتَشَابِهًا مَّثَانِيًّا)..." (39: 24)

The word *mutashābih* in this case certainly does not mean 'confused'. It can be suggested that it means 'similar to earlier scriptures', although it is a suggestion not to be found in any commentary. Commentaries suggest 'Consimilar, or conformable, in its several parts'. This interpretation seems quite plausible in view of the accompanying epithet مَّثَانِيًّا (pl. of مَثْنِيٌّ which originally means a place of doubling), which is strangely used here as an epithet, and can only be understood as meaning 'repeating'.¹⁾ It goes without saying that few books contain so much repetition as does the Qur'ān.

We now come back to Verse 5 of Sūrah 3. It is more likely than otherwise that the basic idea of 'similarity' is there in the use of the word *mutashābihāt* in that verse, since, as we have seen, the Qur'ān always uses the word in such a way that this basic idea is there invariably. It is therefore quite likely that the *mutashābihāt* are some verses of the Qur'ān which resemble other verses of the Qur'ān, but are confused by reason of their brevity of expression, and can be understood only by being referred to such similar verses as contain their purport more fully and clearly.

In the book which is so full of repetitions it is quite natural that sometimes an idea is expressed more fully and on other occasions it is left half said. In the course of the present study we have come across verses which were vague, but which we succeeded in explaining by placing them side by side with clearer verses on the same subjects. Of these we shall now put some examples together. The clearer verses are placed in the left column and the vague ones in the right column:

¹⁾ According to many Muslim writers the Qur'ān is called المَثَانِي because the mention of reward and punishment is repeated, or reiterated, in it; or because the verse of mercy is conjoined in it with that of punishment, or because narratives and promises and threats are repeated in it; or because one peruses it repeatedly without being wearied. See Lane's Lexicon under مَثْنِيٌّ for authorities offering these and other ideas.

Example 1

CLEARER

"That is because God, He is the ḥaqq and because *what ye call on beside Him is the false* . . ." (31: 29)

"That is because God is the ḥaqq and because *what ye call on beside Him is the false* . . ." (22: 61)

VAGUE

"That is because God, He is the ḥaqq, and because He quickens the dead, and because He is mighty over all." (22: 6)

Without referring 22: 6 to the clearer verses we could not have decided that ḥaqq in that verse is used not as a substantive, but as an epithet, the opposite of *bāṭil* (= false). And so the verse does not mean that God is the reality, but means that God is the true deity.

Example 2

CLEARER

"... For each one of you have we made a law and a pathway; and had God willed, He would have made you one nation, *but He shall surely try you concerning that which He has brought you*. Be ye therefore emulous in good deeds; to God is your return altogether; and *He will let you know concerning that wherein ye do dispute*." (5: 52-53)

COMPARATIVELY VAGUE

"... Had He willed He would have made you one nation. But He leads astray whom He wills. *But ye shall be questioned as to that which ye have done*." (16: 95)

"... Had God willed He would have made them one nation. But He makes whom He wills enter into His mercy. *And the unjust will have patron nor help*." (42: 6)

"Had thy Lord willed He would have made you one nation. But they will not cease to differ. For this He has created them. And the word of thy Lord is fulfilled, *'I will surely fill hell with ginns and men altogether'*." (11: 120)

"Had We willed We would have given to everything its guidance. But the sentence was due from Me; *I will surely fill hell with the ginns and with men altogether*." (32: 13)

It is only by comparison that we realise that the rhetorical significance of the phrase *'I will surely fill hell with ginns and men altogether'* is no different from the rhetorical significance of other phrases italicised in the remaining passages on the same subject. And this will become clearer when we actually put this phrase side by side with the rest:

"But He shall try you concerning that which He has brought you... He will let you know concerning that wherein ye do dispute."

"But ye shall be questioned as to that which ye have done."

"The unjust will have patron nor help."

"The word of the Lord is fulfilled, 'I will surely fill hell with ginns and men altogether'."

All these phrases seek the same effect. They mean: "The trial *will* come. Justice *will* be done. The wrong-doers *will* be punished. Hell *will* be filled. Hell is not to be kept vacant." The implication is not that God has arbitrarily predestined multitudes to be thrown into hell. What is implied is that the wicked *will* be tried and cannot escape hell.

In this example, the passage which we have called 'clearer' itself can be understood more fully by being referred to some other verses shown in the following illustration. This time we have placed that passage in the right column.

Example 3

CLEARER

"He it is who created the heavens and the earth in six days, and His throne was upon the water that He might try you, which of you did best". (11: 9)

"(God), Who created death and life, to try you, which of you does best..." (67: 2)

"And God created the heavens and the earth with justice, and in order that every soul be recompensed for that which it has earned, and they shall not be wronged." (45: 21)

"He produces the creature, then He makes it return again, that He may recompense those who believe and do what is right with justice;" (10: 4)

COMPARATIVELY VAGUE

"... For each one of you have we made a law and a pathway; and had God willed, He would have made you one nation, but He shall surely try you concerning that which He has brought you. Be ye therefore emulous in good deeds; to God is your return altogether; and He will let you know concerning that wherein ye do dispute." (5: 52-53)

"Had thy Lord willed He would have made you one nation. But they will not cease to differ. For this He has created them. And the word of thy Lord will surely be fulfilled, 'I will surely fill hell with ginns and men altogether'." (11:120)

God has created the universe so that He may recompense those who believe and do what is right, *with justice*. And that is why He has not made the world a single nation of equally guided and pious men. He has created a world in which men can be wicked and good, and

can differ and dispute. This is the central idea of all these verses.

There are verses in which the same subject is touched so briefly that it would be impossible to understand their significance without referring them to the clearer verses:

Example 4

CLEARER

"For each one of you have we made a law and a pathway; and had God willed, He would have made you one nation, but He shall surely try you concerning that which He has brought you. Be ye therefore emulous in good deeds; to God is your return altogether; and He will let you know concerning that wherein ye do dispute." (5: 52-53)

VAGUE ¹⁾

"God's is to show the path. From it some turn aside. Had He willed He would have guided you one and all." (16: 9)

"God's is the searching argument. Had He willed He would have guided you all." (6: 150)

"... know that if God had willed, He would have guided men altogether." (13: 30)

"And had God willed those who came after the prophets would not have fought after there came to them manifest signs..." (2: 254)

Somewhat similar is the import of the following five passages of which four are vague and the fifth one contains one additional sentence that resolves the obscurity. This sentence is italicised:

Example 5

CLEARER

"Have they associates who have enjoined any religion on them which God permits not—but were it not for the word of decision, it would have been decided for them: '*Verily, the unjust,—for them is grievous woe*.'" (42: 20)

COMPARATIVELY VAGUE

"People were but one nation once, then they disagreed; and had it not been for thy Lord's words already passed, there would have been decided between them that concerning which they disagreed." (10: 20)

"But they did not part into sects until after the knowledge had come to them, through mutual envy; and had it not been for thy Lord's word already passed for an appointed time, it would surely have been decided between them..." (42: 13)

¹⁾ See also Headings 138 to 144 in Appendix IV.

"We gave Moses the Book before and then they disagreed concerning it, and had it not been for a word that had been passed by thy Lord, it would have been decided between them; but, verily, they are (still) in hesitating doubt concerning it." (11: 112 and 41: 45)

The vague passages above say that the disagreement among people regarding God's revelations would have been decided had it not been for God's *word* passed. But none of them tell us what that *word* is. The answer to this is supplied by the one clearer passage. God's word of decision is passed: '*The unjust,—for them is grievous woe.*' God has created the world to exercise justice on the judgement day. If people refuse His guidance and disagree and part into sects it is because God has not created a world of pure virtue. He has created a world in which there can be wickedness beside virtue, and in which there can be sinful people who will be punished.

These examples prove that the Qur'ān alludes to a subject, sometimes fully, and sometimes vaguely. And it is this habitual brevity of expression which sometimes makes an allusion in the Qur'ān so obscure that it becomes impossible to fix its real significance, without referring it to other passages in the Qur'ān. In the chapter on Divine Qudra (= Power), we analysed some thirty contexts of the phrase '*God is the possessor of power over everything*', illustrating that the phrase does not represent the metaphysical idea of absolute omnipotence, and that it is a rhetorical phrase which, within its contexts, serves as a remainder of God's power to quicken the dead, to punish the wrong-doers, etc. And so when finally we were confronted by three of four "contextless" occurrences of the same phrase, like the following:

"God's is the Kingdom of the heavens and the earth, and God is the possessor of power over everything." (3: 186, see Hg. 56 in Appendix II)

we were saved from being misled into reading in them the philosophical idea of omnipotence simply because we had already realised the *rhetorical* significance of the phrase within a large number of contexts. Similarly while examining some three hundred and fifty allusions to God's knowledge within their contexts we realised that

phrases like '*God knows what is in the heavens and the earth*', '*God knows what is in the breast of the world*' usually serve as reminders of God's vigilance, or His knowing how to raise the dead, etc. And so when we were confronted by two or three "contextless" allusions to God's knowledge as the following:

"He is God than whom there is no god; *who knows the unseen and the visible*; He is the merciful, the Compassionate." (59: 22, see Hg. 149 in Appendix III)

"God's is the east and the west, and wherever ye turn there is God's face; verily, God comprehends and knows." (2: 109, see Hg. 217 in Appendix III)

we were sure that the allusions were rhetorical, and could not be read as signifying divine Omniscience and foreknowledge of men's conduct. In the chapter on Divine Mashi'a (= Will) we focussed the true rhetorical significance of the phrases in the form '*God guides whom He wills, helps whom He wills, torments whom He wills*', etc., by coördinating a large number of contexts which revealed that these phrases do not signify that God guides, helps, torments, etc. whomsoever He might have the 'whim' to guide, help, or torment, etc. They only stress that when God wills to guide, help, torment, etc. He has the power to do so (see p. 67 to 75). And in the course of that analysis we found that the surrounding clauses and sentences in a large number of contexts which helped us to focus the true emphasis of these phrases are missing in a few contexts. For a true interpretation of these latter contexts they had to be referred to the contexts with additional clauses and sentences.

Among the contexts of allusions to divine mercy and forgiveness we have a large number of contexts like the following one which declares unequivocally that God's mercy and forgiveness are strictly for the virtuous ones:

"And when those who believe in our signs come to thee, say, 'Peace be on you! God hath prescribed for Himself mercy, that is, verily, he of you who does evil in ignorance and then turns again repentant, and does right,—verily, He is forgiving and merciful'." (6: 54)

And on the other hand we have such brief and obscure allusions to His mercy as the following:

"... Know that God is keen to punish, but that God is forgiving, merciful." (5: 98)

Among the passages making appeal to fear of divine justice we have such clear verses as the following:

"Guard yourselves fearfully against the day wherein ye shall return to God; then shall each soul be paid what it has earned, and they shall not be wronged." (2: 281)

And on the other hand we have such misleading and obscure passages as the following which may give the impression that Allāh is a tyrant:

"O ye who believe! guard yourselves fearfully against (the wrath of) God with the self-guarding fearfulness He deserves, and die not save ye be resigned." (3: 97)

On God's guiding aright and leading astray of men's dispositions we have numerous clear verses like the following:

"How shall God guide people who have disbelieved after believing and bearing witness that the Apostle is true, and after there come to them manifest signs. *God guides not the unjust folk.*" (3: 80)

"Verily, thou canst not guide whom thou dost like, but God guides whom *He* wills, for *He* knows best who are the acceptors of guidance." (28: 56)

"Hast thou considered him who takes his lusts for his god, and God leads him astray wittingly, . . ." (45: 22)

"Those who misbelieve say, 'Unless a sign is sent down upon him from his Lord . . .' Say, 'God, *does* lead whom He wills astray, *but* guides unto Him those who turn repentant.'" (13: 27)

And on the other hand we have such brief verses as the following which if not understood in coördination with clearer verses, can leave the impression that God guides and leads astray arbitrarily:

"Thus God leads astray whom He wills and guides whom He wills . . ." (74: 32)

"Say, 'God's is the east and the west, He guides whom He wills unto the right path'." (2: 136)

The rhetorical significance of the former of the above two verses we shall illustrate by placing it side by side with some other verses of the Qur'ān which are almost an exact paraphrase of it:

VAGUE

"Thus God leads astray whom He wills and guides whom He wills . . ." (74: 32)

"... That is the guidance of God! He guides therewith whom He wills: But he whom God leads astray there is no guide for him." (39: 24)

CLEARER

"... He whom God leads astray there is no guide for him; and he whom God guides there is none to lead him astray; is not God mighty? . . ." (39: 38)

It is so obvious from this illustration that '*God leads astray whom He wills*' means 'when God wills to lead anyone astray, He does so effectively, so that there is no guide for such a man'. Similarly, the phrase '*God guides whom He wills*' means 'When God wills to guide anyone, He does so effectively, so that none can lead that person astray'. These phrases do not mean that God guides and leads astray capriciously. They mean that He guides and leads astray effectively.

The form of brief verses like 74: 32 is such that if not understood in co-ordination with the clearer verses they can be misinterpreted to signify that God arbitrarily turns men's dispositions to vice or virtue. This, as we have ascertained, is not the real sense of such verses. There is evidence within the Qur'ān of the fact that these rhetorical and obscure reiterations were derisively misinterpreted by the opponents of the Prophet who argued that if God had willed, they would not have misbelieved, thus implying that their misbelief was by God's own will. This misinterpretation is denounced within the Qur'ān:

"Those who associate others with God will say, 'Had God willed, we had not so associated, nor our fathers; nor should we have forbidden aught; thus did they give the lie to those who came before them, until they tasted of our violence! Say, 'Have ye any knowledge? if so bring it forth to us; ye only follow suspicion, and ye do but conjecture;' Say, 'God's is the searching argument; and had He willed He would have guided you all'." (6: 149-150) (For three other passages on the subject see Headings 154 to 156 in Appendix IV)

This verse and the three others of its like denounce the predestinarian interpretation of some verses of the Qur'ān. And it is no surprise, because Justice of God is the most essential side of the Qur'ānic doctrine of Allāh. Such a book as the Qur'ān cannot be expected to preach the conception of predestination of human action.

From this evidence within the Qur'ān of the denunciation of the predestinarian interpretation of some verses, can we not draw the suggestion that such verses as at first sight and without co-ordination with clearer verses seem to signify God's arbitrary predestination of human conduct might belong to the category of *mutashābihāt*? After all they are ambiguous verses, and they resemble clearer verses, and can be misinterpreted, and were misinterpreted in the Prophet's lifetime! And likewise is it not possible that the fuller verses to which we have referred them for true interpretation might belong to the category of *muḥkamāt*? Within the huge mass of verses

we have examined in the present study this is the only allusion to any misinterpretation by the Prophet's contemporaries.

This is only a suggestion and we leave it to future scholarship to examine and criticise it. And we may conclude by saying that it is to the obscurity resulting from the occasional rhetorical brevity of Qur'ānic phrases that the division into *mutashābihāt* and *muḥkamāt* seems to refer rather than to the mysterious letters like *الم*, *طه*, etc. or to the abrogated and unabrogated ordinances. The reading with the stop at Allāh does not seem plausible.

An additional note on the ambiguities of Qur'ānic phrases

Professor Nöldeke suggests that some of the obscurity in many passages might have been caused by their misplacement in the existing recension. Commentators are often found exerting themselves hard in trying to establish undisturbed flow of sequence between two adjacent verses which, according to Professor Nöldeke, might have been completely independent from each other and revealed at a long interval between them. Here we cannot do better than quote Professor Nöldeke on the *Sūrah*s of the Qur'ān: ¹⁾

"These chapters are of very unequal length. Since many of the shorter ones are undoubtedly complete in themselves, *it is natural to assume that the longer, which are sometimes very comprehensive, have arisen from the amalgamation of various originally distinct revelations. This supposition is favoured by the numerous traditions which give us the circumstances under which this or that short piece, now incorporated in a larger section, was revealed; and also by the fact that the connection of thought in the present Surahs often seems to be interrupted. And in reality many pieces of the long Surahs have to be severed out as originally independent; even in the short ones parts are often found which cannot have been there at first.* At the same time we must beware of carrying this sifting operation too far,—as I now believe myself to have done in my earlier works, and as Sprenger in his great book on Mohammed also sometimes seems to do. That some *Surahs* were of considerable length from the first is seen, for example, from xii, which contains a short introduction, then the history of Joseph, and then a few concluding observations, and is therefore perfectly homogeneous. In like manner, xx, which is mainly occupied with the history of Moses, forms a complete whole. The same is true of xviii, which at first sight seems to fall into several pieces; the history of the seven sleepers, the grotesque narrative about Moses, and that about Alexander 'the Horned', are all connected together, and the same rhyme runs through the whole *Surah*. *Even*

¹⁾ Italics in the quotation are not by Nöldeke.

in the separate narrations we may observe how readily the Qur'ān passes from one subject to another, how little care is taken to express all the transitions of thought, and how frequently clauses are omitted, which are almost indispensable. We are not at liberty, therefore, in every case where the connection in the Qur'ān is obscure, to say that it is really broken, and set it down as the clumsy patchwork of a later hand. Even in the old Arabic poetry such abrupt transitions are of very frequent occurrence. It is not uncommon for the Qur'ān, after a new subject has been entered on, to return gradually or suddenly to the former theme,—a proof that there at least separation is not to be thought of. In short, however imperfectly the Qur'ān may have been redacted, in the majority of cases the present Sūrah's are identical with the originals.”¹⁾

If this view is adopted, it offers a dilemma. On the one hand there are parenthesis, abrupt transitions of themes and omissions of essential clauses as regular features of the rhetorical style of the Qur'ān, and on the other hand is the suggestion that such abrupt shifts of themes might have been caused by misplacement of verses in the existing recension. And the presence of these two alternative factors makes it almost impossible to resolve many obscurities.

It is the obscurities resulting from the highly rhetorical style of the Qur'ān which in Qur'ānic science gave rise to discussions included by al-Suyūfī in his Itqān under the following headings. And although these headings overlap each other, it would be extremely interesting to pursue in these discussions how Muslim exegesis has resolved or taken advantage of ambiguous passages and phrases of the Qur'ān:

Section 28:—Of the science of pause and opening.

(في معرفة الوقف والابتداء)

Section 29:—Of the explanation of what is linked in letter but separate in sense.

(في بيان الموصول لفظاً المفصول معنى)

Section 31:—Of omission of phrases to be supplied, and clear expression and concealment (of sense) and jumbling of phrases.

(في الادغام والاعطاء والاختفاء والاقلاب)

Section 43:—Of the sound and the ambiguous.

(في المحكم والمتشابه)

¹⁾ Sketches from Eastern History, pp. 23-24.

Section 44:—(Of phrases of the Qur'ān misplaced ahead of their proper place and its phrases misplaced behind their proper place.

(في مقدمه و مؤخره)

Section 46:—Of its summary-phrases and its clear phrases.

(في مجمله و مبينه)

Section 48:—Of its abstruse phrases and those which make us suspect disagreement and self-contradiction.

(في مشكله و موهم الاختلاف و التناقض)

Section 49:—Of its phrases having literal or metaphorical sense.

(في حقيقته و مجازه)

Section 53:—Of its similes and metaphors.

(في تشبيهه و استعاراته)

Section 56:—Of its brevity and profuseness of speech.

(في الايجاز و الاطناب)

Section 59:—Of the links of verses.

(في فواصل الآي)

Section 63:—Of ambiguous verses.

(في الآيات المتشابهات)

Section 70:—Of its vague expressions.

(في مبهمات)

Professor Nöldeke observes that often essential clauses are omitted in Qur'ānic verses, but he does not give any examples. A few examples of verses which cannot be understood without supplying some words or sentences, have been collected by the present writer in the course of this study and are given below. The dots within brackets serve as blanks that are to be filled:

"... There is no crime against you for what mistakes ye make therein; but what your hearts do purposely (...) but God is ever forgiving and merciful." (33: 5)

"Q. By the glorious Qur'ān! nay, they wonder that there has come to them a warner from amongst themselves; and the misbelievers say, 'This is a wondrous thing! What, when we are dead and have become dust? (...) that is a remote return!'" (50: 2-4)

"And when we gave Moses the Scriptures and the Discrimination; (...) perhaps ye will be guided." (2: 50)

"And those who do not know (the Scriptures) say, 'Unless God

“speak to us, or there comes a sign (. . .).’ So spake those before them like unto their speech . . .” (2: 112)

“And when Abraham raised up the foundations of the House with Ishmael, (. . .) ‘Lord! receive it from us, verily, thou art hearing and dost know’.” (2: 121)

“And were it not for God’s grace upon you and His mercy, and that God is relenting, wise (. . .).” (24: 10)

“And but for God’s grace upon you and His mercy, and that God is kind and compassionate (. . .).” (24: 20)

“Shall he who is devout throughout the night, adoring and standing, cautious concerning the hereafter, and hoping for the mercy of his Lord (. . .)? Say, ‘Shall those who know be deemed equal with those who know not? only those will remember, who are endowed with minds!’” (39: 12)

“Is he whose breast God has expanded for Islām, and who is in light from his Lord (. . .)? And woe to those whose hearts are hardened against a remembrance of God! those are in obvious error.” (39: 23)

“Shall he who must screen himself with his own face from the evil torment on the resurrection day (. . .)? And it shall be said of those who do wrong, taste what ye have earned.” (39: 25)

“Verily, the righteous shall drink a cup tempered with Kāfūr, a spring from which God’s servants shall drink, and make it gush out as they please! They who fulfil their vows, and fear a day, the evil which shall fly abroad, and who give food for His love to the poor and the orphan and the captive. (. . .), ‘We only feed you for God’s sake; we desire not from you either reward or thanks’.” (76: 5-9)

“On the day when faces shall be whitened and faces shall be blackened. As for those whose faces are blackened, (. . .) ‘Did ye misbelieve after your faith, then taste the torment for your misbelief!’” (3: 102)

“Amongst the believers are men who have been true to their covenant with God, and there are some who have fulfilled their vow, and some who wait and have not changed their fickleness.

(. . .) that God might reward, the truthful for their truth and punish the hypocrites if He will, or turn again towards them;—verily, God is forgiving, merciful.” (33: 23-24)

“Those who misbelieve say, ‘Unless a sign is sent down upon him from his Lord (. . .).’ Say, ‘God leads whom He wills astray, but guides unto Him those who turn again.’” (13: 27)

“Shall He who is standing over every soul (to note) what it has earned (. . .)? And they join partners with God! Say, ‘Name them; can ye inform Him of what He does not know in the earth? or is it for name’s sake only (that ye call upon them)?’ . . .” (13: 33)

“What! is he whose evil act is made seemly for him, so that he looks upon it as good, (. . .)? Verily, God leads astray whom He

wills and guides whom He wills; let not thy soul then be wasted in sighing for them; verily, God knows what they do." (35: 9)

"When God showed thee them in thy dream as though they were but few (...); but had He shown thee them as though they were many, ye would have been timid, and ye would have quarrelled about the matter;—but God preserved you; verily, He knows the nature of men's breasts!" (8: 45)

CHAPTER TWENTY

CLOSING COMMENTS

It is the function of any scriptures to lay down a moral code supported by a reasonable world-view. The present study does not examine the actual *matter* of Qur'ānic morality, the actual do's and don'ts like 'Be charitable, be straightforward in dealings, do not be harsh to parents, do not commit adultery', etc. It searches in the Qur'ān all that is said in it to the "why" to such injunctions and ordinances. Why should we do all we are told to, and in what spirit? The answer to this more fundamental question is to be found in the world-view which the Qur'ān brings. This world-view is theocentric. And naturally we face the question, 'What is the Qur'ānic conception of God?'

The doctrine of no book of revelation can be reduced to a mathematical equation. We cannot expect from any such book that in its modes of reasoning it should resemble the proof of Pythagoras' Theorem. It is not logical consistency of a philosophical nature which it is for scriptures to promise. (And for that matter what great system of even pure philosophy can have unquestioned claims to complete logical consistency?) What is to be expected of a great book of revelation is not absolute logical consistency, but consistency of the dominance of an idea. Prophets do not offer philosophy. They offer wisdom of a type, a wisdom which has a dominant note.

It should be the aim of critical analysis to demonstrate what is the dominant note of any doctrine or philosophy. And it is with this aim that the present work was started and executed. We started by looking into the latest expositions of the Qur'ānic doctrine of God. And we found that they are extremely unsatisfactory. Modern scholarship has misunderstood this doctrine being influenced by the most unscientific methods by which Muslims themselves have explained it. The method of representing this doctrine by means of the traditional and almost certainly Ṣūfī lists of the so-called Most Comely Names is simply absurd. These lists were not meant to serve as a review of the Qur'ān's doctrine of God. They were made to be used in the Ṣūfī exercise of *dhikr* (Remembrance of God) and telling the beads.

The original doctrine of the Qur'ān and also the development it underwent in the early days of Islam have been dimmed in the distant past by the lasting triumph of Ṣūfism from the days of al-Ghazālī (d. 505/1111). This fact has also influenced Professor Macdonald's opinion of Islām in general as he has expressed it in his 'Religious Attitude and Life in Islām', an extremely absorbing book, though full of generalisations. And there is no wonder that when he writes in the Encyclopaedia of Islām on the Qur'ānic doctrine of Allāh, he at once turns to the method by which Islām of to-day expounds that doctrine, namely, of referring to the Ṣūfī lists of the so-called Most Comely Names. It is shown in the present study that nothing could have confused the Qur'ānic doctrine of Allāh more than these lists have done.

Further, a scientific exposition of Qur'ānic doctrine must keep clear of all the theological or philosophical interpretations that Muslim thought of ages has put on Qur'ānic words and phrases. After all between us and the Prophet there lies a lapse of no less than thirteen centuries. And words, as we know, change their meanings as times pass.

By looking at a list of the so-called Most Comely Names, Professor Macdonald formed the following view of the doctrine: ¹⁾

"These epithets state for us a Being who is self-sufficing, all-powerful, all-knowing, all-encompassing, eternal; who is the only reality. Allāh is thus the absolute Creator, Sustainer, Ruler, Destroyer, Restorer, Recorder; there is no power nor strength save in Him. Expressions can be used of Him in His absoluteness, which would mean evil, if used of men, who have no such primal right."

This conception of God was never revealed to the Prophet. Anyone conversant with works of Muslim theology will at once identify this description of God as a theological one. The impact of Greek philosophy can at once be felt in it. The genius of the Qur'ān is far different. The Qur'ān was not engaged on thinking out attributes of God which should be used of Him in His absoluteness. These subjects did not occur to Muslim thinkers prior to the theologians of 'Abbasid court where the first translators of Greek works were patronised. It is shown in the present work that the Qur'ān contains none of the theological ideas which the above description contains. These ideas were read into Qur'ānic phrases. The original significations

¹⁾ Italics are not by Prof. Macdonald.

of these phrases have been analysed in detail in the present study.

Islām is basically an anti-idolatrous campaign. The theology of Islām therefore seems a development upon this anti-idolatrous movement, which when intellectualised took the form of anti-anthropomorphism as regards the conception of God. And so all the energy of theologians was spent on developing the conception of God as an Essence with a minimum number of non-anthropomorphic attributes. And in the days when the morality of the masses of Islām was controlled by the theocratic state—there being no dividing line in Islām between Church and State—such an intellectual conception of God was a natural outcome. Whenever theology turned from these purely academic debates on the Essence to the question of God's ethical nature, it was for political reasons. Thus the first two sects which upheld the doctrine of God's justice ('adl) were the discontented Shi'ites and the Khārijites. The only great sect upholding the same doctrine whose origin at least is known to be non-political are the Mu'tazilites. On the question of God's ethical nature the views which various sects and thinkers developed are diverse. But it falls beyond the province of the present work to discuss them. What we mean to point out here is that theology, in general, gives only a secondary place to God's ethical nature and is primarily engaged on discussing the Essence.

This phase of Muslim theology has obscured Qur'ānic thought. The Qur'ān on the contrary is engaged primarily on the subject of God's ethical nature. When the question is put, 'What is the Qur'ān's conception of God?' the scientific answer to this question cannot be obtained from a hasty glance on a jumbled mass of Ninety-nine Names torn away from their contexts. A balanced answer to this question has to be obtained by actually going through the Book, by ascertaining the original meanings of its phrases, by making better acquaintance with its rhetorical style, and through reconstructing by these means that broad unity of thought which the Prophet in his inspired moments of revelation sought. Such a unity of thought, a central notion that runs through and through, characterises any great book. In the Bible this central notion is God's Fatherhood and His love for mankind. And so it is love between man and God on which all Christian morality rests. "On love depends the fulfilling of the law and the whole moral value of Christian duty."¹)

¹) See p. 4 *supra*.

In the Qur'ān the corresponding central notion is God's strict justice. And so on fear of God's strict justice of the judgement day depends the fulfilling of the law and the whole moral value of Qur'ānic duty. *It is not fear of God's tyranny. It is the fear of God's justice.* The present work for the first time attempts to bring out that the idea of God's justice is the central theme of the Qur'ān, and consistently dominates in the Book.

We shall now give a very brief summary of the aspects of the Qur'ān's simple doctrine of God discussed in the present work. According to the Qur'ān God is the true deity (ḥaqq). The idols and any partners associated with God are false gods. God is the first and the last. He created the heavens and the earth in order that He may reward and punish men with justice on the judgement day. His promise is true. None can escape the weight of an atom on the judgement day. All will receive a portion of what they have earned. He has the power to reward and punish. He has the power to quicken the dead. He knows what men conceal and display. He will let them know on the judgement day what they have done. All will be there in writing. He knows how to quicken the dead. His will is supreme. His mercy, forgiveness and love are only for those who believe in Him, and act aright, and who, when they have done something wrong, repent, and thence act aright. Men must guard themselves fearfully against His wrath by obeying Him, and by believing in Him and His apostles. He sends prophets with messages of guidance to all nations. Those who accept His guidance, He guides them more. Those who refuse His guidance persistently, He condemns them as hopeless and increases them in error. All earlier nations received apostles. Those who belied the apostles were destroyed. And those who belie the Prophet Muḥammad will be destroyed.

Such is the simple doctrine which is utterly obscured by the theological ideas of the Essence and the attributes. The central idea throughout is God's justice of the judgement day. All themes are subservient to this central theme. When the Qur'ān speaks of God's knowledge, it reminds that God knows men's conduct and is recording all their deeds vigilantly. When it speaks of God's power, it reminds us that God has the power to requite and to raise the dead. When it speaks of God's Creatorhood, it often alludes to it as a proof of His power to recreate and raise the dead on the resurrection day. In short, whatever discourse we select from the Qur'ān it

almost invariably turns out to have reference to that central idea of resurrection and God's justice. It will be no exaggeration to say that almost every third verse of the Qur'ān serves as a reminder of God's justice.

The consistency of the dominance of this central idea throughout the course of revelation can hardly be questioned. In his article on Love (Muslim) in the *Encyclopaedia of Religion and Ethics*, Professor Nicholson observes that with the exception of one allusion to God's Love, all other allusions to God's Love in the Qur'ān occur in the Medina period. And he proceeds to argue that with the success at Medina the Prophet's conception of God remained no more of a stern Deity. This argument seems very hasty. In the short chapter on Divine Love we have shown that there is not a single verse in the Qur'ān that speaks of God's unconditional love for mankind. All these verses to which Professor Nicholson refers say that God loves who do good, who turn repentant, who keep themselves pure, who guard themselves fearfully, who are patient, who rely on Him, and who fight in His cause. Again, it was pointed out in that chapter that the word *yūhibbu* in all these verses does not necessarily mean 'loves', for the word can equally well be rendered as 'likes' or 'approves'. All these verses represent the idea of God's conditional love or approval. They do not say that God loves all men, and therefore they do not convert God into a lenient sovereign. It can be shown that there is an equal number of verses belonging to the Medina period which say that God does not love the transgressors, nor the misbelievers, nor the unjust, nor the corruptors, nor the extravagant, nor the treacherous, nor the proud, nor the fraudulent sinners, etc.

According to scientific scholarship the genuineness of prophetic consciousness in the earliest revelations is beyond doubt. "In the pieces of the first period," says Professor Nöldeke, "the convulsive excitement of the Prophet often expresses itself with the utmost vehemence. He is so carried away by his emotion that he cannot choose his words; they seem rather to burst from him." ¹⁾ In these revelations the threatening tone and the appeal to fear of God's justice are supposed to be at their highest. In these revelations the Prophet made his first acquaintance with Deity. And in these he realised Deity as a stern judge. We must admit the priority of the Qur'ānic doctrine of God over the political campaign into which

¹⁾ Sketches from Eastern History, p. 42.

the Prophet was pushed because of circumstance. The Prophet had a doctrine of God and a divine mission before he thought of political campaigns. He did not think out a doctrine of God to suit any pre-meditated political plans. He was forced into political campaigns because the doctrine he brought was opposed. "The founder of this new religion, Mohammad, son of Abdullah," says Professor Nöldeke, "was no martial hero. It was under the pressure of circumstance, and by the necessities of thoughts which carried him much farther than he could possibly have divined; that he became a prince and a conquerer. *The hysterical enthusiast, conscious of a vocation to make known the Oneness of God, was forced into a career of battle by the opposition of his kinsfolk and neighbours.*"¹⁾

The doctrine of God the stern judge, which first came to the Prophet's mind was thus anterior to the political campaign and was therefore too genuine to be regarded a tool of political aims. It is therefore not a plausible suggestion that the doctrine for which the political campaign was launched should be altered in revelation by the change of circumstance. Tradition has it almost unanimously on record that the last verse which was revealed to the Prophet is the following: ²⁾

"Fear the day wherein ye shall return to God; then shall each soul be paid what it has earned, and they shall not be wronged." (2: 281)

In the present study we have seen that God's forgiveness, mercy and love are strictly for those who believe in Him and act aright. Wherever there is an allusion to God's mercy or forgiveness in the Qur'ān, we find that within an inch there also is an allusion to the torment He has prepared for the evil-doers. The appeal to fear of God's justice is there in all the Medina Sūrahs.

How is it possible that the Book, whose pivot-idea is God's justice, should contain such an incompatible idea as predestination of *human action*? A detailed examination of the Qur'ān on this question is also carried out perhaps for the first time in the present work. And it is shown that it is the theological interpretations of Qur'ānic phrases which introduce the idea in Muslim thought. The idea is not scriptural. The Qur'ān does not say that God knows human conduct eternally or far in advance. The Qur'ān does not contain

¹⁾ Sketches from Eastern History, pp. 60-61.

²⁾ See Itqān of al-Suyūfī (Calcutta 1856), p. 60.

the theological idea that each human impulse is by a new arbitrary will of God. The Qur'ān does not say that God is creating each human action. And we have mentioned earlier that to provide scriptural support for the idea al-Ghazālī misquotes verse 94 of Sūrah 37 by tearing it away from the context (see p. 20 *supra*). When the Qur'ān says that God is the Creator of all that is between the heavens and the earth, it is not making a metaphysical statement. The Qur'ān does not say that God guides aright or leads astray men's dispositions arbitrarily. The original meaning of the words *qaḍā* and *qadr* is not destiny. The Qur'ān does not say that men's faith is generated by an arbitrary *luḡf* (= Favour) or *tawfīq* (= Succour) of God, nor that their misbelief is the result of an arbitrary abandonment (*Khidhlān*) of God. And it does not speak of *eternal* heavenly books in which human conduct is written from eternity. All these are theological ideas.

What influences were at work in the formation of Qur'ānic conception of God's unity, majesty and justice it is beyond the scope of this work to examine. This subject can be treated in an independent and equally lengthy dissertation. What we have tried to achieve in this study is the realisation of a sharp distinction between scriptural thought and non-scriptural thought. When making an objective study of the Qur'ān we must never forget that the commentaries we consult are from the pens of writers belonging to Muslim sects. And therefore whatever they say has to be accepted or rejected with utmost caution. And likewise when we look up Qur'ānic words in lexicons, we must never forget that their authors are Muslims, who explain these words according as they are explained in sectarian commentaries within their access. We must use our own judgement in deciding the *original* signification of Qur'ānic words and phrases instead of depending carelessly or blindly on commentaries that are full of fictitious traditions. For a scientific re-interpretation of the entire Qur'ān, therefore, great caution and scepticism are required.

APPENDICES

APPENDIX ONE

THE QUR'ĀNIC CONTEXTS OF THE WORD ḤAQQ WHEN IT IS NOT APPLIED TO GOD

(1) For the passages in which the word ḥaqq is applied to God see Chapter 2.

(2) One passage (25: 28), which properly belongs to the present collection is quoted to illustrate a point in Chapter 2, p. 33. It is omitted in the present collection.

(3) This collection does not include the verb-derivatives of the art. ^{حَقَّ}.

(4) Since the meanings of the word ḥaqq are several, it will not always be easy, especially for the non-Arabist, to make out which English phrase in these translations stands for the word. Therefore the word ḥaqq itself is fitted in these contexts in place of its English translations by Professor Palmer, while the latter are indicated on the margins. Where the present writer has reason to differ with Professor Palmer's translations of the word, brief footnotes are added.

(1) HE CREATED THE HEAVENS AND THE EARTH WITH ḤAQQ (JUSTICE). ¹⁾

in	Dost not thou see that God created the heavens and the earth <i>with ḥaqq</i> ?
truth	If He please He can take you off and bring a new creation. (14: 22)
in	He it is who created the heavens and the earth <i>with ḥaqq</i> ; and on the
truth	day when He says: 'Be', then it is. (6: 72)
in	We did not create the heavens and the earth and all that is between
truth	them both, save <i>with ḥaqq</i> . And, verily, the Hour is surely coming; then
in	do thou pardon with a fair pardon. (15: 85)
in	He created the heavens and the earth <i>with ḥaqq</i> ! Exalted be He above
truth	that which they join with Him! (16: 3)
in	He created the heavens and the earth <i>with ḥaqq</i> ; verily, in this is a sign
truth	unto believers. (29: 43)
in	Have they not reflected in themselves, that God created not the heavens
truth	and the earth, and what is between the two except <i>with ḥaqq</i> , and for a
in truth	stated and appointed time? but verily, many men in the meeting of their
	Lord do disbelieve. (30: 7)
	He created the heavens and the earth <i>with ḥaqq</i> . . . (39: 7)

¹⁾ In all the passages under this heading, Professor Palmer translates 'bi al-ḥaqqi' as 'in truth'. The correct translation here would be 'with justice'. See the idea in 45: 21 and 10: 4-5 under this heading; cf. also the verses on creation-motive on p. 79 *supra*.

in Nor did we create the heavens and the earth, and what is between the
truth two in sport: we did but create them *with haqq*, though most of them
in know it not. (44: 38-39)

truth And God created the heavens and the earth *with haqq*; and every soul
shall be recompensed for that which it has earned, and they shall not be
wronged. (45: 21)

in We have only created the heavens and the earth and what is between
truth the two *with haqq*, and for an appointed time; but those who misbelieve
in truth from being warned do turn aside. (46: 2)

He created the heavens and the earth *with haqq* . . . (64: 3)

To Him is your return all of you—God's promise in truth; verily,
He produces the creature, then He makes it return. Again, that He may
recompense those who believe and do what is right with justice; but
those who misbelieve, for them is a drink of boiling water, and grievous
woe, for that they did misbelieve.

in He it is who made the sun for a brightness, and the moon for a light,
truth and decreed for it mansions, that ye may know the number of the years
and the reckoning—God only created that *with haqq*. He details the signs
unto a people who do know. (10: 4-5)

- (2) GOD SAID TO SATAN, 'I SPEAK THE HAQQ. I SHALL FILL HELL WITH THOSE
WHO FOLLOW THEE'.

the Said He, 'It is *the haqq*, and *the haqq* I speak; I will surely fill hell with
truth thee and with those who follow thee amongst them all together'. (38: 85)

- (3) WHAT GOD SAYS IS THE HAQQ.

the Nor is the intercession of any avail with Him, except for him whom
truth He permits; so that when fright is removed from their hearts they say,
'What is it that your Lord says?' They say, '*The haqq*, for He is the High,
the Great'. (34: 22)

- (3a) HIS WORD IS HAQQ.

truth His word is *haqq*; to Him is the kingdom on the day when the trumpets
shall be blown . . . (6: 73)

- (4) SAY, 'MY LORD HURLS FORTH THE HAQQ'.

the Say, 'Verily, my Lord hurls forth the *haqq*; and He well knows the
truth unseen'. (34: 47)

- (5) GOD SPEAKS THE HAQQ.

the God has not made for any man two hearts in his inside, nor has He
truth made your wives—whom you back away from—your real mothers; nor
has He made your adopted sons your real sons. That is what ye speak with
your mouths; but God speaks *the haqq* and he guides to the path. (33: 4)

- (6) KNOW THAT HAQQ IS GOD'S.

And we will pluck from every nation a witness; and we will say, 'Bring

truth your proof and know that *ḥaqq* is God's; and that which they had devised shall stray away from them. (28: 75)

(7) GOD IS NOT ASHAMED OF THE *ḤAQQ*.

O ye who believe! Do not enter the houses of the prophet, unless leave be given you, for a meal—not watching till it is cooked! But when ye are invited, then enter; and when ye are fed, disperse, not engaging in familiar discourse. Verily, that would annoy the prophet and he would be ashamed for your sake, but God is not ashamed of *the ḥaqq* . . . (33: 53)

(8) ON HIM IS THE CALL OF *ḤAQQ*.

truth On Him is the call of *ḥaqq* and those who call on others than Him shall not be answered at all . . . (13: 15)

(9) GOD GUIDES UNTO THE *ḤAQQ*.

the Say, 'Is there any of your associates who guides unto *the ḥaqq*?' Say, 'God guides unto *the ḥaqq*'. Is the He who guides unto *the ḥaqq* more worthy to be followed, or he that guides not except he be himself guided? What ails you then, how ye judge? (10: 36)

(10) SAID A PARTY OF THE JINN, 'WE HEARD A BOOK GUIDING TO THE *ḤAQQ*'.

the Said they, 'O our people! Verily we have heard a book sent down after Moses, verifying what came before it guiding to *the ḥaqq*, and unto the right way'. (46: 29)

(11) WITH US IS A BOOK THAT UTTERS THE *ḤAQQ*.

the But we will not oblige a soul beyond its capacity; for with us is a book that utters *the ḥaqq*, and they shall not be wronged. (23: 64)

(12) THIS IS OUR BOOK THAT SPEAKETH TO YOU WITH *ḤAQQ*.

with This is our Book that speaketh to you *with ḥaqq*; verily, we have written the truth down what ye have done. (45: 28)

(13) GOD SENT DOWN THE BOOK WITH *ḤAQQ*.¹⁾

in Men were one nation once, and god sent promise with good tidings and with warnings, and sent down with them the Book *with ḥaqq* to judge between men in that wherein they disagreed; but none did disagree therein save those who had been given it after that manifest signs had come to them, through greed amongst themselves; and God guides those who did believe to that *ḥaqq* concerning which they disagreed by His permission, for God guides whom He will unto the right path. (2: 209)

in truth Verily, we have sent down to thee the Book *with ḥaqq* . . . (39: 2)

in truth Verily, we have sent down to thee the Book for men *with ḥaqq* . . . (39: 42)

¹⁾ 'With truth' is a more suitable translation than 'in truth'. In most cases Professor Palmer has adopted the latter, but in two of the passages under this heading (42: 16 and 2:171) he himself adopts the former. cf. headings 14-36.

with God it is who has sent down the Book *with haqq*; and what shall make
truth thee know whether haply the Hour be nigh? (42: 16)
in ... *With haqq* have we sent it down, and *with haqq* has it come down;
truth and we have not sent thee as aught but a herald of glad tidings and as
a warner. (17: 106)

in We have revealed to thee the Book *with haqq* verifying what was before
truth it, and preserving it. Judge then between them by what God has reveal-
ed ... (5: 52)

with That (is) because God has revealed the Book *with haqq*, and verily,
truth those who disagree about the Book are in a wide schism. (2: 171)

in He has sent down to thee the Book *with haqq*, confirming what was
truth before it ... (3: 2)

in Verily, we have revealed to thee the Book *with haqq* that thou mayest
truth judge between men of what God has shown thee ... (4: 106)

Of other than God shall I crave a decree when it is He who sent down
to you the Book in detail, and those to whom we gave the Book know
in that it is sent down from thy Lord *with haqq*? be thou not then of those
truth who doubt. (6: 114)

(14) WE RECITE THESE SIGNS WITH *HAQQ*.¹⁾

in These are the signs of God, we recite them to thee *with haqq*, for, verily,
truth thou art of those who art sent. (2: 253)

in These are the signs of God, we recite them to you *with haqq*, for God
truth desires no wrong unto the worlds. (3: 104)

in These are the signs of God which we recite to thee *with haqq*; and in
truth what new story after God and His signs will they believe? (45: 5)

(15) WE WILL NARRATE THEIR STORY WITH *HAQQ*.²⁾

in truth We will narrate to thee their story *with haqq* ... (18: 12)

in We recite to thee from the history of Moses and Pharaoh *with haqq*
truth unto a people who believe ... (28: 2)

truly Recite to them the story of the two sons of Adam *with haqq* when they
offered an offering ... (5: 30)

(16) THOSE ARE THE TRUE STORIES (AL-QAṢAṢ AL-*HAQQ*).

true Verily, those are the *haqq* stories, and there is no god but God, and,
verily, God, He is the Mighty, the wise. (3: 55)

(17) HE TELLETH THE *HAQQ*.³⁾

Say: 'I am (relying) on clear proof from my Lord, while ye deny Him.

¹⁾ In all the three passages 'with truth' would be a more suitable rendering. cf. headings 13 and 15-36.

²⁾ In two out of the three passages under this heading Professor Palmer adopts the translation 'in truth' for 'bi al-*haqqi*'. In the third he adopts 'truly'. This latter or 'with truth' seems the correct renderings. cf. headings 13, 14 and 16-36.

³⁾ This verse is somehow missing in Palmer's translation. The translation here is by Picthall.

the I have not that for which ye are impatient. The decision is for Allah only.
truth He telleth the *haqq* and He is the Best of Deciders'. (6: 57)

(18) WHAT WE HAVE INSPIRED THEE WITH OF THE BOOK IS HAQQ.

true What we have inspired thee with of the Book is *haqq*, verifying what was before it; verily, God of his servants is well aware and sees. (35: 28)

(19) THE APOSTLE HAS COME TO YOU WITH THE HAQQ.¹⁾

with O ye folk! The Apostle has come to you *with haqq* from your Lord:
truth believe then, for it is better for you . . . (4: 168)

with What! Shall we leave our gods for an infatuated poet? Nay, he came
truth with *the haqq*, and verified the apostles. (37: 35-36)

with Or do they say, 'He is possessed by a *ginn*? Nay, he came to them
truth with the *haqq*, and most of them are averse from the *haqq*'. (23: 72)

in Verily, we have sent thee *with haqq*, as a herald of good tidings and
truth a warner; and there is no nation but its warner has passed away with it.
(35: 22)

(20) THE APOSTLE IS HAQQ.

true How shall God guide people who have disbelieved after believing
and bearing witness that the Apostle is *haqq*, and after there came to
them manifest signs? God guides not the unjust folk. (3: 80)

(21) THOU ART, O APOSTLE! STANDING ON HAQQ.

truth Rely thou then upon God, verily, thou art standing on obvious *haqq*.
(27: 81)

(22) WE HAVE BROUGHT THEM THE HAQQ.

the truth Nay, we have brought them *the haqq*, but verily, they are liars! (23: 92)

(23) WE SENT DOWN THE ANGELS WITH HAQQ.²⁾

by right We sent not down the angels save with *haqq* . . . (15: 8)

(24) THE HOLY SPIRIT BROUGHT IT DOWN WITH HAQQ.³⁾

in Say, 'The Holy Spirit brought it down from thy Lord *with haqq*, to
truth stabilise those who believe, and for a guidance and glad tidings to those
who are resigned. (16: 104)

(25) WHAT HE HAS SENT DOWN OF HAQQ.³⁾

in Is the time come to those who believe, for their hearts to be humbled at
truth the remembrance of God, and of what He has sent down of *haqq*? . . . (57: 15)

¹⁾ Here in three out of the four passages Palmer himself adopts 'with truth' and in the last one replaces it by 'in truth'. The former is more suitable. cf. headings 13-36.

²⁾ 'With the truth' is a more suitable translation than 'by right'. cf. headings 13-36.

³⁾ 'With truth' is a more suitable translation than 'in truth'. cf. headings 13-36.

- (26) O PROPHET! WE HAVE BROUGHT YOU THE ḤAQQ.

the We have brought you *the ḥaqq*, but most of you are averse from the
truth ḥaqq. (43: 78)

- (27) WHAT IS SENT DOWN TO THEE IS THE ḤAQQ.

the And those to whom knowledge has been given see that what is sent
truth down to thee from the Lord is *the ḥaqq*, and guides unto the way of the
mighty, the praiseworthy . . . (34: 6)

the Those are the signs of the Book, and that which is sent down to thee
truth from thy Lord is *the ḥaqq*; but most people will not believe. (13: 1)

- (28) NAUGHT BUT THE ḤAQQ IS SENT DOWN TO THEE.

truth Is he who knows that naught but *the ḥaqq* is sent down upon thee from
thy Lord like him who is blind? Only those possessed of minds will
remember. (13: 19)

- (29) WE HAVE SENT THEE WITH THE ḤAQQ.

truth We have sent thee with *the ḥaqq*, a bearer of good tidings and of warn-
ing . . . (2: 113)

- (30) WHEN MOSES CAME TO THEM WITH ḤAQQ.

truth And we did send Moses with out signs and with obvious authority
unto Pharaoh and Hāmān and Qārūn. They said 'A lying sorcerer!' and
when he came to them with *ḥaqq* from us, they said 'Kill the sons of those
who believe with him . . . (40: 24-26)

- (31) WE HAVE BROUGHT THEE (O LOT!) THE ḤAQQ.

the And we have brought thee the ḥaqq, and verily we speak *the ḥaqq*!
truth (15: 64).

- (32) THE PEOPLE OF MOSES SAID TO HIM 'NOW HAST THOU BROUGHT THE ḤAQQ'.

the He (Moses) answered, 'He saith, it is a cow, not broken in to plough
truth the earth or irrigate the tilth, a sound one with no blemish on her'. They
said, 'Now hast thou brought *the ḥaqq*'. And they slaughtered her, though
they came near leaving it undone. (2: 66)

- (33) THE PEOPLE OF ABRAHAM ENQUIRED OF HIM, 'DOST THOU COME WITH THE
ḤAQQ OR ART THOU OF THOSE WHO PLAY?'

the Said he (Abraham), 'Both you and your fathers have been in obvious
truth error'. They said, 'Dost thou come to us with *the ḥaqq*, or art thou of those
who play?' (21: 55-56)

- (34) THE BELIEVERS WILL SAY ON THE FINAL DAY 'THE APOSTLES DID COME TO
US WITH THE ḤAQQ'.

truth We will strip away what ill-feeling is in their breasts—there shall flow
beneath them rivers, and they shall say, 'Praise belongs to God who
guided us to this!' for we should not have been guided had He not guided
us—the apostles of our Lord did come to us *with ḥaqq*! . . . (7: 41)

- (35) THE MISBELIEVERS WILL SAY, 'THE APOSTLES DID COME TO US WITH ḤAQQ.¹)

in truth Do they wait now for aught but its interpretation?—On the day when its interpretation shall come, those who forgot it before will say, 'There did come to us the apostles of our Lord *with ḥaqq* . . .' (7: 51)

- (36) THE ḤAQQ SENT DOWN FROM GOD.

truth Verily, this is surely the certain ḥaqq! (56: 95)

And verily, it is the certain *ḥaqq*. (69: 51)

And when they are told to believe in what God has revealed they say, 'We believe in what has been revealed to us'. but they disbelieve in all beside, although it is *the ḥaqq* confirming what they have. Say, 'Wherefore did ye kill God's prophets of yore if ye were true believers?' (2: 85)

Many of those who have the Book would fain turn you back into misbelievers after ye have once believed, through envy from themselves, after *the ḥaqq* has been made manifest to them; but pardon and shun them till God brings His commands; verily, God is mighty over all. (2: 103)

We see thee often turn about thy face in the heavens, but we will surely turn thee to a qibla thou shalt like. Turn your faces towards it; for verily, those who have the Book know that it is *the ḥaqq* from their Lord; God is not careless of that which ye do. (2: 139)

From whencesoever thou comest forth, there turn thy face towards the Sacred Mosque, for it is surely *ḥaqq* from thy Lord; God is not careless about what ye do. (2: 144)

The ḥaqq is from thy Lord; be not therefore one of those who doubt thereof. (2: 142)

The ḥaqq (is) from thy Lord; so be thou not of those who are in doubt. (3: 53)

... See how we turn about the signs, that haply they may discriminate. Thy people called it a lie, and yet it is *the ḥaqq* . . . (6: 65-66)

And if thou art in doubt of that which we have sent unto thee, ask those who read the Book before thee; verily, *the ḥaqq* is come to thee from thy Lord, be not then of those who are in doubt. (10: 94)

Say, 'O ye people! there has come to you *the ḥaqq* from your Lord, and he who is guided, his guidance is only for his soul; and he who errs, errs only against it; and I am not a guardian over you'. (10: 108)

Is he (like them) who stands upon a manifest sign from his Lord, which is a witness from Him, and recites it, with the book of Moses before him for a model and a mercy? These believe in it; and whosoever of the crews disbelieves in him, the Fire is his promise. Be not thou in doubt about it. Verily, it is *the ḥaqq* from thy Lord, though most men do not believe. (11: 20)

And all that we relate to thee of the stories of the apostles is what will stablish thy heart; and herein has *the ḥaqq* come to thee, and an admonition and a reminder to the believers. (11: 121)

¹) 'With truth' is a more suitable translation than 'in truth'. cf. headings 13-36.

the But say, '*The haqq* is from your Lord, so let him who will, believe; and let him who will, disbelieve'. (18: 28)

the ... and that those who have been given 'the knowledge' may know that it is *the haqq* from thy Lord, and may believe therein ... (22: 53)

the And when *the haqq* comes to them from us they say, 'We are given the like of what Moses was given ...' (28: 48)

the Those to whom we gave the Book before it, they believe therein; and when it is recited to them they say, 'We believe in it as *the haqq* from our Lord; verily, we were resigned before it came!' (28: 52-53)

the ... The revelation of the Book, there is no doubt therein, from the Lord of the worlds. Do they say, 'He has forged it?' Nay! it is *the haqq* from thy Lord that thou mayest warn a people, to whom no warner has come before thee, haply they may be guided. (32: 1-2)

the We will show them our signs in the regions and in themselves until it is plain to them that it is *the haqq*. Is it not enough for thy Lord that He is witness over all? (41: 53)

truth God it is who has sent down the Book *with haqq*, and the balance; and what shall make thee know whether haply the Hour be nigh? Those who believe not would hurry it on; and those who believe it shrink with terror at it and know that it is *the haqq*. (42: 16-17)

the Nay; but I let these (Meccans) and their fathers have enjoyment until *the haqq* came to them and an apostle. And when *the haqq* came to them they said, 'This is magic and we therein do misbelieve'. (43: 28-29)

the Those who believe and do right and believe in what is revealed to Muḥammad,—and it is *the haqq* from their Lord,—He will cover for them their offences. (47: 2)

truth Why, God is not ashamed to set forth a parable of a gnat, or anything beyond; and as for those who believe, they know that it is *the haqq* from the Lord; but as for those who misbelieve, they say, 'What is it that God means by this as a parable?' He leads astray many and He guides many; but He leads astray only the evildoers'. (2: 24)

(37) IT IS *HAQQ* THAT EACH WILL GET HIS PROVISION HEREAFTER.

And in the heaven is your provision and that which ye are promised.

truth But by the Lord of the heaven and the earth! verily, it is *the haqq*, like that which ye do utter. (51: 22:23)

(38) IT IS *HAQQ* THAT THE WRONGDOERS WILL BE TORTURED.

Then shall it be said to those who have done wrong, taste ye the torment of eternity! Shall ye be recompensed except for that which ye have earned? They will ask thee to inform them whether it be *haqq*. Say, 'Aye, by my Lord! verily, it is the *haqq*, nor can ye weaken Him'. (10: 53-54)

(39) GOD'S PROMISE IS *HAQQ* (TRUE).¹

Is not indeed what is in the heavens and what is in the earth God's?

¹ In three passages under this heading (4: 121, 9: 112, 16: 40) Professor Palmer adopts the translation 'God's promise in truth' which disagrees with his own more frequent, and better translation 'God's promise is true'.

true is not indeed the promise of God *ḥaqq*? Though most of them know not. He quickens and He kills, and unto Him are ye returned! (10: 56-57)

true Thus did we make their people acquainted with their story, that they might know that God's promise is *ḥaqq*; and that the Hour, there is no doubt concerning it . . . (18: 20)

true So we restored him to his mother that her eye might be cheered, and that she might not grieve, and that she might know that the promise of God is *ḥaqq*. (28: 12)

true Be thou patient then; verily, God's promise is *ḥaqq*! and let them not flurry thee who are not sure. (30: 60)

true O ye folk! verily, God's promise is *ḥaqq*; then let not the life of this world beguile you, and let not the beguiler beguile you concerning God. (35: 5)

true Be thou patient, then; verily, God's promise is *ḥaqq*, and ask thou forgiveness for thy sins, and celebrate the praise of thy Lord in the evening and in the morn. (40: 57)

Enter ye the gates of hell to dwell therein for aye; for evil is the resort of those who are too big with pride!

true But be thou patient; verily, the promise of God is *ḥaqq*, and whether we show thee a part of what we promised them, or whether we surely take thee to ourself, unto us shall they be returned. (40: 76-77)

true And when it is said, 'Verily, the promise of God is *ḥaqq*, and the Hour, there is no doubt therein'; ye said, 'We know not what the Hour is, we only suspect and we are not sure'. (45: 31)

But he who says to his parents, 'Fie upon you! Do ye promise me that I shall be brought forth when generations have passed away before me?' then shall they both cry to God for help. Woe to thee! Believe! verily, the promise of God is *ḥaqq*. Then says he, 'This is but old folk's tales'. (46: 16)

true And Noah went unto his Lord and said, 'My Lord, verily, my son, is of my people, and, verily, thy promise is *ḥaqq*, and Thou art the justest of judges.' (11: 47)

true O ye folk! fear your Lord and dread the day when the father shall not atone for his son, nor shall the child atone aught for his parent. Verily, the promise of God is *ḥaqq* . . . (31: 32-33)

in But those who believe and do what is right, we will make them enter into gardens beneath which rivers flow, to dwell therein for aye, as a promise

truth from God which is *ḥaqq*; and who is truer (أَصْدَقُ) than God in speech? (4: 121)

true And the fellows of Paradise will call out to the fellows of the Fire, 'We have now found that what our Lord promised us is *ḥaqq*; have ye found what your Lord promised you is *ḥaqq*?' They will say, 'Yea . . .!' (7: 42)

in Verily, God hath bought of the believers their persons and their wealth, for the paradise they are to have; they shall fight in the way of God, and they shall slay and be slain: promised *with ḥaqq* in the law and the gospel and the Qur'ān; and who is more faithful to His covenant than God. (9: 112)

in truth To Him, is your return all of you—God's promise *with haqq* . . . (10: 4)
 They swear by their most strenuous oath, 'God will not raise up him who dies'—Yea! a promise binding on Him *true*!—but most men do not know. (16: 40)

Said he (Dhul Qarnain), 'This is a mercy from my Lord; but when the promise of my Lord comes to pass, He will make it (the wall) as dust, *true* for the promise of my Lord is *haqq*'. (18: 97-98)

Verily, those who believe and do right, for them are gardens of pleasure, *true* to dwell therein for aye; God's promise is *haqq*, and He is mighty, wise. (31: 7-8)

(40) THE TRUE PROMISE DRAWS NIGH.

And the *true* promise draws nigh, and lo! they are staring—the eyes of those who misbelieve. (21: 97)

(41) GOD VERIFIES THE HAQQ BY HIS WORD.

And when God promised you that one of the two troops should be yours, and ye would fain have had those who had no arms. God wishes to prove *the haqq* true, by His words, and to cut off the hindermost part of those who misbelieve—to verify *the haqq*, and to make vain the vain, although the sinners are averse. (8: 7-8)

But God verifies *the haqq* by His words, although the sinners are averse therefrom. (10: 82)

Or will they say he has forged against God a lie? But if God pleased He could set a seal upon thy heart; but God will blot out falsehood and verify *the haqq* by His words; verily He knows the nature of men's breasts. (42: 23)

(42) THE HAQQ STOOD FAST.

But we inspired Moses (saying), 'Throw down thy rod, and it will gulp down that which they devise'; and *the haqq* stood fast, and vain was that which they had done'. (7: 114-115)

(43) SAY, 'THE HAQQ HAS COME, AND THE FALSE WILL VANISH'.¹⁾

the Say, '*The haqq* has come, and the *bāṭil* shall vanish and shall not come truth falsehood back'. (38: 48)

the And say, 'the *haqq* has come and the *bāṭil* has vanished! Verily the truth falsehood *bāṭil* is transient'. (17: 83)

(44) THEY CRAVED SEDITION UNTIL THE HAQQ CAME.

the They used to crave sedition before and upset thy affairs; until *the haqq* truth came, and God's bidding was made manifest, averse although they were. (9: 48)

¹⁾ Al-*bāṭil* means 'the false' and not 'falsehood'.

(45) THE RELIGION OF *ḤAQQ*.

truth Fight those who believe not in God and in the last day, and who forbid not what God and His Apostle have forbidden, and who do not practice the religion of *ḥaqq* from amongst those to whom the book has been brought, until they pay the tribute by their hands and be as little ones. (9: 29)

truth He it is who sent His Apostle with guidance and the religion of *ḥaqq*, to make it prevail over every other religion, averse although idolaters may be. (9: 33)

truth He it is who sent His Apostle with guidance and the religion of *ḥaqq* to set it above all religions: for God is witness enough. (48: 28)

truth He it is who sent His Apostle with guidance and the religion of *ḥaqq* to set it above all religion, averse although the idolaters may be. (61: 9)

(46) GOD SAYS ON THE JUDGEMENT DAY, 'IS NOT THIS THE *ḤAQQ*?'

They say there is naught but this life of ours in the world and we shall not be raised.

the But couldst thou see when they are set before their Lord; He says, 'Is not this *the ḥaqq*?' They say, 'Yea, by our Lord!' He says, 'Then taste the torment for that ye did misbelieve'. (6: 29-30)

the And the day when those who misbelieve shall be exposed to the fire—
truth 'Is not this *the ḥaqq*?' They shall say, 'Yea by our Lord!' He shall say, 'Then taste the torment for that ye did misbelieve'. (46: 33)

(47) THAT IS THE TRUE DAY (AL-YAUM AL-*ḤAQQ*).¹⁾

The day when the Spirit and the angels shall stand in rank, they shall not speak save to whom the Merciful permits, and who speaks aright. That is *the true day*; and whoso pleases let him take to a resort unto his Lord! (78: 38-39)

(48) THE BALANCE ON THAT DAY IS *ḤAQQ*.

true The balance on that day is *ḥaqq*, and whosoever scales are heavy, they are prosperous; but whosoever scales are light, they it is who lose themselves, for that they did act unjustly by our signs. (7: 7-8)

(49) THE DAY WHEN THEY WILL HEAR THE SHOUT WITH *ḤAQQ*.

in And listen for the day when the crier shall cry from a near place; the
truth day when they shall hear the shout *with ḥaqq*—that is the day of coming forth! (50: 40-41)

(50) ONLY THOSE CAN INTERCEDE WHO BEAR WITNESS FOR THE *ḤAQQ*.

for the And those they call on beside Him shall not possess intercession except
truth those only who bear witness for *the ḥaqq* and who do know. (43: 86)

(51) A NATION GUIDED WITH *ḤAQQ*.²⁾

in Amongst Moses' people is a nation guided *with ḥaqq* and thereby act
truth they justly. (7: 159)

¹⁾ i.e., the day that will certainly come.

²⁾ 'By the truth' or 'with the truth' are more suitable translations than 'in truth'.

in And of those whom we have created is a nation who are guided *with*
truth *ḥaqq* and thereby act they with equity . . . (7: 180)

(52) THEIR EYES GUSH FORTH WITH TEARS AT WHAT THEY RECOGNISE AS THE ḤAQQ.

the And when they hear what has been revealed to the prophet you will
truth see their eyes gush forth with tears at what they recognise as *the ḥaqq*
therein; and they will say, 'O our Lord! we believe, so write us down
amongst the witnesses.

the Why should we not believe in God and *the ḥaqq* that is given to us,
truth nor desire that our Lord should make us enter with the upright people.
(5: 86-87)

(53) THOSE WHO BELIEVE FOLLOW THE ḤAQQ FROM THEIR LORD.

the That is because those who misbelieve follow the false and those who
truth believe follow *the ḥaqq* from their Lord. Thus does God set forth for
men their parables. (47: 3)

(54) THE ENEMY DO NOT BELIEVE IN THE ḤAQQ.

the O ye who believe! take not my enemy and your enemy for patrons,
truth encountering them with love for they misbelieve in *the ḥaqq* that is come
to you . . . (60: 1)

(55) THEY WILL BRING TO THEE A PARABLE WITHOUT OUR BRINGING THEE
THE ḤAQQ.

Those who misbelieve said, 'Unless the Qur'ān be sent down to him
all at once . . .!'—thus—that we may stablish thy heart therewith, did
we reveal it piecemeal.

the Nor shall they come to thee with a parable without our bringing thee
truth *the ḥaqq* and the best interpretation. (25: 34-35)

(56) THEY HAVE CALLED THE ḤAQQ A LIE.

the And they have called *the ḥaqq* a lie now that it has come to them, but
truth there shall come to them the message of that at which they mocked. (6: 5)

the Nay, they call *the ḥaqq* a lie when it comes to them, and they are in a
truth confused affair. (50: 5)

(57) HE WHO CALLS THE ḤAQQ A LIE.

the But who is more unjust than he who devises against God a lie, or calls
truth *the ḥaqq* a lie when it comes to him? (29: 68)

(58) THOSE WHO HIDE THE ḤAQQ.

the Those whom we have given the Book know him as they know their
truth sons, although a sect of them do surely hide *the ḥaqq*, the while they know.
(2: 141)

(59) WHY DO YE HIDE THE ḤAQQ.

the O people of the Book! Why do ye clothe *the ḥaqq* with the *bāṭil* (the
truth false) and hide *the ḥaqq* while ye know? (3: 64)

DO NOT HIDE THE ḤAQQ.

the truth Clothe not *the ḥaqq* with the *bāṭil* (the false) nor hide the ḥaqq while ye know. (2: 39)

(60) THEY WRANGLD WITH THEE ABOUT THE ḤAQQ.

the truth They wrangled with thee about *the ḥaqq* after it was made plain, as though they were being driven on to death and looked thereon. (8: 6)

(61) SAID THEY, 'O GOD! IF THIS BE ḤAQQ, THEN RAIN STONES UPON US'.

truth When they said, 'O God! If this be *ḥaqq*, and from Thee, then rain upon us Stones from heaven or bring us grievous woe!' (8: 32)

(62) THEY SUSPECT ABOUT GOD OTHER THAN THE ḤAQQ.

the truth Then He sent down upon you after trouble safety,—drowsiness creeping over one company of you, and one company of you getting anxious about themselves, suspecting about God other than *the ḥaqq* with the suspicion of the ignorant . . . (3: 148)

(63) SUSPICION DOES NOT AVAIL AGAINST THE ḤAQQ AT ALL.

the truth But most of them follow only suspicion; verily, suspicion does not avail against *the ḥaqq* at all; verily, God knows what they do. (10: 37)

the truth Verily, those who believe not in the hereafter do surely name the angels with female names!—but they have no knowledge thereof; they do but follow suspicion, and verily, suspicion shall not avail against *the ḥaqq* at all. (53: 28-29)

(64) THE MISBELIEVERS WRANGLE TO MAKE VOID THE ḤAQQ.

the truth We sent not prophets save as heralds of glad tidings and as warners; but those who misbelieve wrangle with vain speech to make void *the ḥaqq* therewith; and they take my signs and the warnings given them as a jest. (18: 54)

the truth The people of Noah before them called the prophets liars; and the confederates after them; and every nation schemed against their Apostle to catch him. And they wrangled with falsehood that they might refute *the ḥaqq* thereby, but I seized them and how was my punishment. (40: 5)

(65) THOSE WHO MISBELIEVE SAY OF THE ḤAQQ, 'THIS IS SORCERY'.

the truth And when our evident signs are recited to them, those who misbelieve say of *the ḥaqq* when it comes to them, 'This is obvious magic'. (46: 6)

the truth And when our signs are recited to them they say 'This is only a man who wishes to turn you from what your fathers served;' and they say, 'This is only a lie forged'. And those who misbelieve will say of *the ḥaqq* when it comes to them, 'It is only obvious sorcery'. (32: 42)

(66) WHEN THE ḤAQQ CAME, THE PEOPLE OF PHARAOH SAID 'THIS IS SORCERY'.

Then we raised up after them Moses and Aaron, unto Pharaoh and his chiefs with our signs; but they were too big with pride, and were a sinful

the people; and when *the haqq* came to them from us they said, 'Verily, this is obvious sorcery'. (10: 76-77)

the Moses said, 'Will ye say of *the haqq* when it comes to you, is this sorcery?
truth But sorcerers shall not prosper'. (10-78)

(67) MOST OF THE MUSHRIKS KNOW NOT THE HAQQ.

the Have they taken gods beside Him? Say, 'Bring your proofs. This is
truth the reminder of those who are with me, and of those who were before
me'. Nay, most of them know not *the haqq* and they do turn aside. (21: 24)

(68) YE DID SAY AGAINST GOD WHAT WAS NOT THE HAQQ.

the Who is more unjust than he who devises against God a lie, or says,
truth 'I am inspired', when he was not inspired at all? And who says 'I will
bring down the like of what God has sent down; but didst thou see when
the unjust are in the floods of death, and the angels stretch forth their
hands, 'Give ye forth your souls; today shall ye be recompensed with
the torment of disgrace, for that ye did say against God what was not
the haqq, and were too proud to hear His signs. (6: 93)

(69) DO NOT SAY AGAINST GOD AUGHT SAVE THE HAQQ.

the O ye people of the Book! Do not exceed in your religion nor say against
truth God aught save *the haqq*. (4: 169)

the But there succeeded them successors who inherited the Book! They take
truth the goods of this lower world and say, 'It will be forgiven us'. But if the
like goods came to them they would take them too! Was there not taken
from them a covenant by the Book, that they should not say against God
but *the haqq*? Yet they study therein! But the abode of the future life is
better for those who fear—do ye not then understand? (7: 168)

(70) EXCEED NOT THE HAQQ.

the Say, 'O people of the Book! exceed not *the haqq* in your religion, and
truth follow not the lusts of people who lead many astray, and who go away
from the level path'. (5: 81)

(71) SAID MOSES TO PHARAOH, 'IT IS NOT RIGHT FOR ME TO SAY AGAINST GOD
BUT THE HAQQ'.

the It is not right for me to speak against God aught but *the haqq*. (7: 103)
truth

(72) GOD HAS PROHIBITED WHAT IS NOT HAQQ (RIGHT).

right Say, 'My Lord has only prohibited abominable deeds, the apparent
thereof and the concealed thereof, and sin, and greed for that which is
not *haqq* and associating with God what He has sent down no power for,
and saying against God that which ye do not know'. (7: 31)

(73) GOD WILL PAY THEM WITH THEIR JUST DUE (DAINAHUM AL-HAQQ).

just On that day God will pay them with their *haqq* due. (24: 25)

(74) GOD DECIDES WITH ḤAQQ (JUSTICE). ¹⁾

with And God decides *with ḥaqq*; but those they call on beside Him do not
truth decided at all; verily, God, He both hears and looks. (40: 21)

(75) WHEN GOD'S BIDDING CAME, IT WAS DECIDED WITH ḤAQQ (JUSTICE). ²⁾

with And we did send apostles before thee. Of them are some whose stories
truth we have related to thee, and of them are some whose stories we have
not related to thee; and no apostle might ever bring a sign except by the
permission of God; but when God's bidding came it was decided *with ḥaqq*
and there were those lost who deemed it vain. (40: 78)

(76) IT WILL BE DECIDED WITH ḤAQQ (JUSTICE). ³⁾

in And thou shalt see the angels circling round about the throne, celebrat-
truth ing the praise of their Lord; and it shall be decided between them *with ḥaqq*;
and it shall be said, 'Praise be to God, the Lord of the worlds'.
(39: 75)

And the earth shall beam with the light of its Lord, and the Book shall
be set forth, and the prophets and martyrs shall be brought; and it shall
be decided between them *with ḥaqq*, and they shall not be wronged. (39: 69)

Our Lord shall assemble us together; then He shall open between us
with ḥaqq, for He is the opener who knows. (34: 25)

(77) O DAVID! JUDGE BETWEEN MEN WITH ḤAQQ (JUSTICE). ⁴⁾

with O David! verily, we have made thee a viceregent, judge then between
truth man *with ḥaqq* and follow not lust... (38: 25)

with the (And the two men said to David), '... judge then between us *with the ḥaqq*
truth ...' (38: 21)

(78) THE PROPHET SAID, 'MY LORD. JUDGE THOU WITH ḤAQQ' (JUSTICE). ⁵⁾

with He said, 'My Lord! Judge thou *with ḥaqq* and our Lord is the merciful
truth whom we ask for aid against what they ascribe!' (21: 112)

(79) SAID SHU'AIB, 'O LORD! OPEN BETWEEN US WITH ḤAQQ' (JUSTICE). ⁶⁾

in ... O our Lord! open between our people *with ḥaqq* for Thou art the
truth best of those who open. (7: 87)

(80) GOD CAUSED THEE (O PROPHET!) TO MIGRATE WITH ḤAQQ.

with the As thy Lord caused thee to go forth from thy house *with the ḥaqq*,
truth although a sect of the believers were averse therefrom. (8: 5)

¹⁾ Here 'With justice' seems more suitable than 'with truth' or 'in truth'.
cf. headings 75-79.

²⁾ See the note on heading 74.

³⁾ See the note on heading 74.

⁴⁾ See the note on heading 74.

⁵⁾ See the note on heading 74.

⁶⁾ See the note on heading 74.

(81) THE NOISE SEIZED THEM WITH ḤAQQ (= DESERVEDLY).

deserv- And the noise seized them *with ḥaqq* (= deservedly) and we made them
edly as rubbish borne by a torrent; so away with the unjust people. (23: 43)

(82) THOSE WHO KILL THE PROPHETS WITHOUT ḤAQQ.

without Verily, those who disbelieve in God's signs, and kill the prophets
right *without ḥaqq*, and kill those from among men, who bid what is just,—to
unde- them give glad tidings of grievous woe! (3: 20)

deserv- ... They are smitten too with poverty; that is because they did dis-
edly believe in God's signs, and kill the prophets *without ḥaqq*. (3: 108)

unde- ... We will write down what they said, and how they killed the prophets
serv- *without ḥaqq* ... (3: 177)

unde- ... Then were they smitten with absement and poverty, and met with
serv- wrath from God. That was because they had misbelieved in God's signs
and killed the prophets *without ḥaqq* ... (2: 58)

unde- But for that they broke their compact, and for their misbelief in God's
serv- signs, and for their killing the prophets *without ḥaqq* ... (4: 154)

(83) KILL NOT THE SOUL WITHOUT ḤAQQ.

save by ... and kill not the soul, which God hath forbidden save *with ḥaqq* ...
right (6: 152)

except And slay not the soul that God has forbidden you, *except with ḥaqq*, for
for just he who is slain unjustly we have given his next of kin authority; yet let
cause him not exceed in slaying, verily, he is ever helped. (17: 35)

(84) (THE SERVANTS OF THE MERCIFUL ARE THOSE) WHO KILL NOT THE SOUL WITHOUT ḤAQQ.¹⁾

save ... and who kill not the soul which God has prohibited save *with*
deserv- *ḥaqq* ... (25: 68)
edly

(85) THOSE WHO ARE PROUD IN THE EARTH WITHOUT ḤAQQ.

without And as for 'Ād, they were big with pride in the land, *without ḥaqq*.
right (41: 14)

But when He has saved them, lo! they are wilful in the earth *without ḥaqq*; ... (10: 24)

without And the day when those who misbelieve shall be exposed to the fire:
the 'Ye made away with your good things in your worldly life, and ye enjoyed
right them; wherefore today shall ye be rewarded with the torment of disgrace,
without for that ye were big with pride in the earth *without the ḥaqq*, and for that
right ye did abomination. (46: 19)

without The way is only against those who wrong me and are wanton in the
right earth *without ḥaqq*; these—for them is grievous woe. (42: 40)

without I will turn from my signs those who are big with pride in the earth
right *without ḥaqq* ... (7: 143)

¹⁾ The words of the heading within brackets are from 25: 65 of which 25: 68 is a continuation.

- (86) PHARAOH WAS PROUD IN THE LAND WITHOUT ḤAQQ.

without And he grew big with pride, he and his armies in the land, *without*
right *ḥaqq*; and they thought that they to us should not return. (28: 39)

- (87) YE DID REJOICE WITHOUT ḤAQQ.

Then it shall be said to them, 'Where is what ye did associate beside God?' They shall say, 'They have strayed away from us; nay, we did not call before upon anything!'—Thus does God lead the misbelievers astray.
without There! for that ye did rejoice in the land *without ḥaqq*; and for that
right ye did exult. (40: 74-75)

- (88) THOSE WHO HAVE BEEN DRIVEN FORTH FROM THEIR HOUSES WITHOUT ḤAQQ.

Permission is given to those who fight because they have been wronged, —and, verily, God to help them has the might,—who have been driven
unde- forth from their homes *without ḥaqq*, only for that they said, 'Our Lord
servedly is God', ... (22: 40-41)

- (89) THEY DO NOT VALUE GOD AS IS HIS TRUE VALUE.

They do not value God at His *ḥaqq* value. (22: 73)
And they do not value God at His *ḥaqq* value. ... (39: 67)
true They do not prize God at His *ḥaqq* value. When they say, 'God has
true worth never revealed to mortal anything. ... (6: 91)

- (90) FEAR GOD AS IS HIS ḤAQQ (DUE).

O ye who believe! fear God *as is His ḥaqq* (= due) and do not die save
with the fear ye be resigned. (3: 97)
that He
deserves

- (91) FIGHT STRENUOUSLY FOR GOD AS IS HIS ḤAQQ (DUE).

... and fight strenuously for God as is His *ḥaqq*. (22: 77)

- (92) THEY WHO READ THE BOOK AS IS ITS ḤAQQ.

They to whom we have brought the Book and who read it *as is its*
as it *ḥaqq*, believe therein. (2: 115)
should
be read

- (93) THEY DID NOT OBSERVE MONKERY AS WAS ITS DUE (ḤAQQ).

... But monkery we did not prescribe it to them. They invented it
They ob- craving after the goodwill of God, but they observed it not as was its
served it not *ḥaqq*. ... (57: 27)
it not
with due
observ-
ance

- (94) IT IS ḤAQQ UPON US TO SAVE THE BELIEVERS.

Then we will save our apostles and those who believe; thus it is *ḥaqq*
due from *uḥpon* (—due from) us to save believers. (10: 103)

- (95) IT WAS ḤAQQ UPON US TO HELP THE BELIEVERS.

We have sent before thee apostles unto their people, and they came to them with manifest signs and we took vengeance upon those who sinned, but *ḥaqq* upon us was to help the believers. (30: 46)

- (96) SAID JESUS, 'WHY SHOULD I SAY WHAT I HAVE NO RIGHT (= ḤAQQ) TO?'

And when God said, 'O Jesus, son of Mary! is it thou who didst say to men, take me and my mother for two gods, beside God?' He said, 'I celebrate thy praise! what ails me that I should say what I have no *ḥaqq* to?...' (5: 116)

- (97) HAD THE ḤAQQ BEEN ON THEIR SIDE.

And when they are called to God and His Apostle to judge between them, lo! a sect of them do turn aside. But had *the ḥaqq* been on their side they would have come to him submissively enough. (24: 47-48)

- (98) IN WHOSE WEALTH IS ḤAQQ FOR THE POOR.

And in their wealth was what was *ḥaqq* to him who asked, and him who was kept back from asking. (51: 19)

And in whose wealth is a reasonable *ḥaqq* (= due) (Set aside). (70: 24)

- (99) GIVE THE KINSMAN HIS ḤAQQ.

Then give the kinsman his *ḥaqq*, and to the poor and to the wayfarer, ... (30: 37)

And give thy kinsman his *ḥaqq* and the son of the road and waste not wastefully. (17: 28)

- (100) BRING THE ḤAQQ (= DUES) ON THE DAY OF THE HARVEST.

He it is who brought forth gardens with trails and untrailed vines, and the palms and corn land, with various food, and olives, and pomegranates, alike and unlike. Eat from the fruit thereof whenever it fruits, and bring *the ḥaqq thereof* on the day of harvest ... (6: 142)

- (101) HE UPON WHOM IS THE ḤAQQ (DEBT).

O ye who believe! If ye engage to one another in a debt for a stated time, then write it down between you faithfully; nor let a scribe refuse to write as God taught him, but let him write, and *let him upon whom is the ḥaqq* (debt) dictate; but let him fear God his Lord, and not diminish therefrom aught; but if he *upon whom is the ḥaqq* be a fool, or weak, and cannot dictate himself, then let his agent dictate faithfully, ... (2: 282)

- (102) WE HAVE NO ḤAQQ (CLAIM) ON THY DAUGHTERS.

They (the people of Lot) said, 'Thou knowest that we have no *ḥaqq* on thy daughters, verily thou knowest what we want!' (11: 81)

- (103) AS A ḤAQQ UPON THOSE WHO FEAR.

And It is prescribed for you that when one of you is face to face with death,

duty is if he leave (any) goods, the legacy is to his parents, and to his kinsmen,
upon in reason, as a *ḥaqq* (binding) upon all those who fear. (2: 176)

all those
that fear

A duty And divorced women should have a maintenance in reason,—as a *ḥaqq*
this on (binding) upon those that fear. (2: 242)

those
that fear

(104) AS A ḤAQQ UPON THE KIND.

A duty It is no crime on you if ye divorce your women ere you have touched
this them, or settled for them a settlement. But provide maintenance for them;
upon the wealthy according to his power, and the straitened in circumstances
the according to his power, must provide in reason; as a *ḥaqq* (binding) upon
kind the kind. (2: 237)

(105) THUS DOES GOD ILLUSTRATE THE ḤAQQ AND THE BĀṬIL.¹)

Thus He sends down from the sky water, and the water courses flow accord-
does ing to their bulk, and the torrent bears along the floating scum: and
God *hit* from what they set fire to craving ornaments or utensils, comes a scum
the truth like that;—thus does God illustrate the *ḥaqq* and the *bāṭil*; . . . (13: 18)
and the
falsehood

(106) THAT IS THE ḤAQQ—THE CONTENTION OF THE PEOPLE OF FIRE.

And they shall say 'What ails us that we do not see men whom we used
to think amongst the wicked? Whom we used to take for mockery? have
our eyes escaped them?'

the Verily, that is the *ḥaqq*; the contention of the people of the fire. (38: 62-64)
truth

(107) THE ANGELS SAID TO ABRAHAM, 'WE GIVE THEE GLAD TIDINGS OF THE ḤAQQ'.

They said, 'Be not afraid! verily, we give thee glad tidings of a knowing
boy'. He said, 'Do ye give me this glad tidings although old age has
the touched me? Give me the glad tidings then!' They said, 'We give the glad
truth tidings of the *ḥaqq*, then be not of those who despair. (15: 53-55)

(108) BY THE WORD OF ḤAQQ, THAT IS JESUS.

the That is Jesus, the son of Mary,—by the word of *ḥaqq* whereon ye do
truth dispute! (19: 35)

(109) BID EACH OTHER (TO STICK) TO ḤAQQ. (TRUTH)

bid each . . . and bid each other (to stick) to *ḥaqq* . . . (103: 3)
other
be true

¹) Professor Palmer's too literal translation of يَضْرِبُ 'does hit' is substituted for the better by 'does illustrate'.

- (110) SAID JOSEPH, 'GOD HAS MADE MY INTERPRETATION ḤAQQ (—TRUE).
 (has made it come true) And he said, 'O my sire! This is the interpretation of my vision aforetime; my Lord has made it *ḥaqq*, . . . (12: 101)
- (111) SAID THE WIFE OF THE PRINCE, 'NOW DOES THE ḤAQQ APPEAR'.
 He said, 'What was your design when ye desired Joseph for his person?' They said, 'God forbid! we know no bad of him'. Said the wife of the prince, 'Now does *the ḥaqq* appear! I desired him for his person, and, the truth verily, he is of those who tell the truth. (12: 51)
- (112) THEY ARE BELIEVERS TRULY (ḤAQQAN).
 in truth These are *truly* the believers, to them are degrees with their Lord . . . (8: 4)
 Those who believe and have fled and fought strenuously in God's cause, and those who have given a refuge and a help, those *truly* it is who believe. (8: 75)
- (113) THESE ARE THE MISBELIEVERS TRULY (ḤAQQAN).
 in truth These are the misbelievers truly. (4: 150)
- (114) THE AGONY OF DEATH SHALL COME IN TRUTH (BI AL-ḤAQQI).
 in truth And the agony of death shall come *in truth!*—that is what thou didst shun. (50: 18)
- (115) GOD TRULY VERIFIED FOR THE APOSTLE HIS VISION.
 truly God *truly* ¹⁾ verified for His Apostle the vision that ye shall verily enter the Sacred Mosque, if God please . . . (48: 27)

¹⁾ Bi al-ḥaqqi.

APPENDIX TWO

A COLLECTION OF QUR'ĀNIC CONTEXTS IN WHICH DERIVATIVES OF THE ARTICLE قَدْر OCCUR, AS ALLUDING TO GOD'S POWER

INTRODUCTION

- (1) In the following verses the allusion is not to God's power:

يَقْدِرُ — 16: 77, 78.

يَقْدُرُونَ — 2: 266; 14: 21; 57: 29.

تَقْدِرُوا — 5: 38; 48: 21.

قَدْرُهُ — 2: 237.

قَادِرُونَ — 10: 25.

قَادِرِينَ — 68: 25.

- (2) The phrase لَيْلَةُ الْقَدْرِ which occurs in each of the first three verses of Surah 97 is rendered by Professor Palmer as 'The Night of Power'. The phrase actually means 'The Night of Apportionment'. Therefore the passage is discussed in Chapter 10. Similarly the verse فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ (77: 23) translated by Professor Palmer as, 'Able we are and well able too' may, in view of its context, properly be translated as 'We have assigned, and how good assigners We are!'

This verse is discussed in Chapter 10.

- (3) The arrangement of contexts in the present collection follows the sequence of arguments in Chapter 4.

- (1) THE PIOUS SHALL BE AMID GARDENS AND RIVERS WITH THE POWERFUL KING.

Verily, the pious shall be amid gardens and rivers, and in the seat of truth, with the powerful King. (54: 54-55)

- (2) AND DHU'NNŪN WHO THOUGHT WE HAD NO POWER OVER HIM, LATER SAID, 'I WAS OF THE EVILDOERS' AND WE ANSWERED HIM AND SAVED HIM.

And Dhu'nnūn, when he went away in wrath and thought that we had no power over him; and he cried out in the darkness, 'There is no god but Thou, celebrated be Thy praise! Verily, I was of the evildoers!' And we answered him, and saved him from the trouble. Thus do we save believers! (21: 87-88)

- (3) WE SEND DOWN WATER. WE HAVE THE POWER TO TAKE IT AWAY.

And we send down from the heaven water by measure, and we make it rest in the earth; but verily, we are able to take it away; (23: 18)

- (4) IF YE DISPLAY GOOD OR HIDE IT, GOD IS PARDONING (BUT) POWERFUL.

If ye display good or hide it, or pardon evil, verily, God is pardoning and powerful! (4: 148)

- (5) WE SEIZED THE PEOPLE OF PHARAOH WITH THE SEIZING OF A MIGHTY POWERFUL ONE.

The warning came to Pharaoh's people; they called our signs all lies, and we seized on them with the seizing of a mighty powerful one. (54: 41-42)

- (6) WE WILL SURELY TAKE VENGEANCE ON THEM, FOR, VERILY, WE HAVE POWER OVER THEM.

Whether then we take thee off we will surely take vengeance on them; or whether we show thee that which we have promised them; for verily, we have power over them (43: 40-41)

- (7) GOD HAS THE POWER TO HELP THOSE WHO HAVE BEEN WRONGED.

Permission is given to those who fight because they have been wronged, —and, verily, God to help them has the might. (22: 40)

- (8) MAYHAP THAT GOD WILL PLACE LOVE BETWEEN YOU AND YOUR ANTAGONISTS. GOD IS POWERFUL.

Mayhap that God will place love between you and between those of them ye are hostile towards: for God is powerful, and God is forgiving, compassionate. (60: 7)

- (9) HE IS ABLE TO SEND TORMENT ON YOU AND TO CONFUSE YOU IN SECTS.

Say, 'He is able to send torment on you from above you and from beneath your feet, and to confuse you in sects, and to make some of you taste the violence of others'. (6: 65)

- (10) GOD IS ABLE TO SEND DOWN A SIGN THAT WOULD MAKE THEM BEND.

They say, 'Unless there be sent down some sign from his Lord'—say, 'Verily, God is able to send down a sign, but, most of them do not know'. (6: 37)

- (11) WE ARE ABLE TO CHANGE THEM FOR OTHERS BETTER.

And I need not swear by the Lord of the easts and the wests; verily, we are able to change them for others better, nor are we prevented! (70: 40-41)

- (12) IF HE WILL HE CAN MAKE YOU PASS AWAY AND BRING OTHERS. GOD IS ABLE TO DO THAT.

If He will He can make ye pass away, O men! and can bring others; God is able to do all that. (4: 132)

- (13) HAVE THEY NOT SEEN THE END OF THOSE OF YORE WHO WERE STRONGER. NOTHING CAN MAKE GOD HELPLESS. HE IS KNOWING, POWERFUL.

Have they not journeyed on in the land and seen what was the end of those before them who were stronger than they? but God, nothing can ever make Him helpless in the heavens or in the earth; verily, He is knowing, powerful. (35: 43)

- (14) DOES MAN THINK THAT NONE IS ABLE TO DO AUGHT AGAINST HIM?

We have surely created man in trouble.

Does he think that none can do aught against him?

He says, 'I have wasted wealth in plenty;' does he think that no one sees him? (90: 4-7)

- (15) WE ARE ABLE TO SHOW THEE THAT WHICH WE HAVE PROMISED THEM.

And verily we are able to show thee that which we have promised them. ¹⁾ (23: 97)

- (16) IS NOT THE CREATOR OF THE HEAVENS AND THE EARTH ABLE TO CREATE THE LIKE THEREOF?

Is not He who created the heavens and the earth able to create the like thereof? yea! He is the knowing creator. (36: 81)

Could they not see that God who created the heavens and the earth is able to create the like of them, and to set for them an appointed time; there is no doubt therein, yet the wrong-doers refuse to accept it, save ungratefully! (17: 101)

- (17) GOD'S IS THE KINGDOM. HE CREATES WHAT HE WILLS, GRANTS TO WHOM HE WILLS MALES, FEMALES AND PAIRS, MAKES WHOM HE WILLS BARREN. HE IS KNOWING, POWERFUL.

God's is the Kingdom of the heavens and the earth, He creates what He pleases, He grants to whom He pleases females, and He grants to whom He pleases males, or He gives them in pairs, males and females; and He makes whom He pleases barren; verily, He is knowing, powerful (42: 48-49)

¹⁾ This translation is by Picthall. The verse is missing in Palmer's translation.

- (18) HE IT IS WHO CREATED MAN FROM WATER. HE IS POWERFUL.

And He it is who has created man from water, and has made for him blood relationship and marriage relationship; for thy Lord is mighty. (25: 56)

- (19) GOD IT IS WHO CREATES YOU OF WEAKNESS. HE CREATES WHAT HE WILLS. HE IS THE KNOWING, THE POWERFUL.

God it is who created you of weakness, then made for you after weakness strength; then made for you after strength, weakness and grey hairs: He creates what He pleases, for He is the knowing, the powerful. (30: 53)

- (20) GOD CREATED YOU. THEN HE WILL TAKE YOU TO HIMSELF. HE IS KNOWING, POWERFUL.

God created you; then He will take you to Himself; but amongst you are some whom He will thrust into the most decrepit age; so that he may not know aught that once he knew. Verily, God is knowing, powerful. (16: 72)

- (21) LET MAN LOOK FROM WHAT HE IS CREATED. FROM WATER. GOD IS ABLE TO RAISE HIM ON THE JUDGEMENT DAY.

Then let man look from what he is created; he is created from water poured forth, that comes out from between the loins and the breast bones.

Verily, He is able to send him back again, on the day when the secrets shall be tried, and he shall have no strength nor helper. (86: 5-10)

- (22) DOES MAN THINK THAT HE SHALL BE LEFT TO HIMSELF? GOD CREATED HIM AND FASHIONED HIM. IS HE NOT ABLE TO QUICKEN THE DEAD?

Does man think that he shall be left to himself?

Wasn't he a clot of emitted seed? Then he was congealed blood, and (God) created him, and fashioned him, and made of him pairs, male and female.

Is not He able to quicken the dead? (75: 36-40)

- (23) DOES MAN THINK THAT WE SHALL NOT COLLECT HIS BONES? ABLE ARE WE TO ARRANGE HIS FINGER-TIPS.

Does man think that we shall not collect his bones? Able are we to arrange his finger-tips. (75: 3-4)

- (24) OF HIS SIGNS IS THE CREATION OF THE HEAVENS AND THE EARTH AND THE BEASTS HE HATH SPREAD ABROAD THEREIN. HE IS ABLE TO COLLECT THEM WHEN HE WILLS.

And of His signs is the creation of the heavens and the earth, and what He hath spread abroad therein of beasts; and He is able to collect them when He wills. (42: 28)

- (25) GOD WHO WAS NOT WEARIED OF CREATING THE HEAVENS AND THE EARTH, IS ABLE TO QUICKEN THE DEAD. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

Did they not see that God who created the heavens and the earth, and was not wearied with creating them, is able to quicken the dead?—nay, verily, He is the possessor of power over everything. (46: 32)

- (26) BEHOLD HOW THE CREATION APPEARED. THEN GOD RETURNS THE CREATION. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

Say, 'Journey ye on in the land, and behold how the creation appeared; then God produced another production: God is the possessor of power over everything. (29: 19)

- (27) LOOK HOW GOD QUICKENS THE EARTH AFTER ITS DEATH. HE IS THE QUICKENER OF THE DEAD. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

Look then to the vestiges of God's mercy, how He quickens the earth after its death; verily, that is the quickener of the dead, and He is the possessor of power over everything. (30: 49)

- (28) HE WHO QUICKENS THE EARTH WILL QUICKEN THE DEAD. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

And of His signs (is this), that thou mayest see the earth drooping, and when we send down water upon it it stirs and swells; verily, He who quickens it will surely quicken the dead; verily, He is the possessor of power over everything. (41: 39)

- (29) HIS IS THE KINGDOM. HE QUICKENS AND KILLS. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

His is the kingdom of the heavens and the earth: He quickens and He kills, and He is the possessor of power over everything. (57: 2)

- (30) HE QUICKENS THE DEAD. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

Do they take other patrons besides Him, when God He is the patron, and He quickens the dead and He is the possessor of power over everything? (42: 7)

- (31) LOOK AT HIM WHO LOOKED AT THE RUINS OF A VILLAGE AND SAID, 'HOW WILL GOD REVIVE THIS?' WE MADE HIM DIE FOR A HUNDRED YEARS AND RAISED HIM. HE SAID, 'GOD IS THE POSSESSOR OF POWER OVER EVERYTHING'.

Or like him who passed by a village, when it was desolate and turned over on its roofs, and said, 'How will God revive this after its death?' And God made him die for a hundred years, then He raised him, and said, 'How long hast thou tarried?' Said he, 'I have tarried a day, or some part of a day'. He said, 'Nay, thou hast tarried a hundred years; look at thy food and drink, they are not spoiled, and look at thine ass; for we will make thee a sign to man. And look at the bones how we scatter them and

then clothe them with flesh'. And when it was made manifest to him, he said, 'I know that God is the possessor of power over everything'. (2: 261)

- (32) WHEREVER YE ARE GOD WILL BRING YOU ALL TOGETHER. GOD IS THE POSSESSOR OF POWER OVER EVERYTHING.

Every sect has some one side to which they turn (in prayer); but do ye hasten onwards to good works; wherever ye are God will bring you all together; verily, God is the possessor of power over everything. (2: 143)

- (33) HE QUICKENS THE DEAD. HE IS THE POSSESSOR OF POWER OVER EVERYTHING. HE RAISES UP THOSE WHO ARE IN THE TOMBS.

That is because God, He is the truth, and because He quickens the dead, and because He is the possessor of power over everything; and because the Hour is coming, there is no doubt therein, and because God raises up those who are in the tombs. (22: 6-7)

- (34) GOD'S ARE THE UNSEEN THINGS. THE MATTER OF THE HOUR IS EASY FOR HIM. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

God's are the unseen things of the heavens and the earth; nor is the matter of the Hour aught but as the twinkling of an eye, or nigher still! Verily, God is the possessor of power over everything. (16: 79)

- (35) UNTO GOD IS YOUR RETURN. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

Unto God is your return, and He is the possessor of power over everything. (11: 4)

- (36) HE CREATES WHAT HE WILLS. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

And God created every beast from water, and of them is one that walks upon its belly, and of them one that walks upon two feet, and of them one that walks upon four. God creates what He pleases; verily, God is the possessor of power over everything. (24: 44)

- (37) WE SEND DOWN FROM THE SKY AND THE VEGETATION OF THE EARTH IS MINGLED THEREWITH. AND ON THE MORROW IT IS DRIED AND THE WINDS SCATTER IT. GOD IS POWERFUL OVER EVERYTHING.

Strike out for them, too, a parable of the life of this world; like water which we send down from the sky, and the vegetation of the earth is mingled therewith;—and on the morrow it is dried up, and the winds scatter it; for God is powerful over everything. (18: 43)

- (38) IF YE HIDE THAT WHICH IS IN YOUR BREASTS, GOD KNOWS IT. HE KNOWS WHAT IS IN THE HEAVENS AND THE EARTH. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

Those who believe shall not take misbelievers for their patrons, rather than believers, and he who does this has no part with God at all, unless

indeed, ye fear some danger from them. But God bids you beware of Himself, for unto Him your journey is.

Say, 'If ye hide that which is in your breasts, or if ye show it, God knows it: He knows what is in the heavens and what is in the earth, for God is the possessor of power over everything. (3: 27)

- (39) THEY MISBELIEVE WHO SAY, 'GOD IS MESSIAH'. WHO HAS HOLD ON GOD IF HE WISHED TO DESTROY MESSIAH? HIS IS THE KINGDOM. HE CREATES WHAT HE WILLS. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

They misbelieve who say, 'Verily, God is the Messiah the son of Mary'; say, 'Who has any hold on God, if he wished to destroy the Messiah the son of Mary, and his mother, and those who are on earth altogether?'

God's is the kingdom of the heavens and the earth and what is between the two; He creates what He wills, for God is the possessor of power over everything. (5: 19-20)

- (40) IF GOD WILLED, HE WOULD GO OFF WITH THE HEARING AND THE SIGHT OF THE HYPOCRITES. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

The lightning well-nigh snatches off their sight, whenever it shines, for then they walk therein; but when it is dark for them they halt; and if God willed He would go off with their hearing and their sight; verily, God is the possessor of power over everything. (2: 19)

- (41) GOD WILL CALL YOU TO ACCOUNT. HE FORGIVES WHOM HE WILLS AND PUNISHES WHOM HE WILLS. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

God's is what is in the heavens and in the earth, and if ye show what is in your souls, or hide it, God will call you to account; and He forgives whom He will, and punishes whom He will, for God is the possessor of power over everything. (2: 284)

Do ye not know that God, His is the Kingdom of the heavens and the earth; He punishes whom He pleases, and forgives whom He pleases, for God is the possessor of power over everything. (5: 44)

- (42) SAY, 'O LORD OF THE KINGDOM! THOU HONOUREST WHOM THOU WILLEST. THOU ART THE POSSESSOR OF POWER OVER EVERYTHING. THOU DOST INTERCHANGE NIGHT AND DAY AND CREATE THE LIVING FROM THE DEAD'.

Say, 'O God, Lord of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest, and strippest the kingdom from whom Thou pleasest; Thou honourest whom Thou pleasest, and abasest whom Thou pleasest, in Thy hand is good. Verily, Thou art the possessor of power over everything.

Thou dost turn night to day, and dost turn day to night, and dost bring forth the living from the dead, and dost provide for whom Thou pleases without count'. (3: 25:26)

- (43) SHOULD GOD TOUCH THEE WITH HARM, HE ALONE CAN DISPEL IT. AND IF HE TOUCH THEE WITH GOOD, HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

And if God touch thee with harm, there is none to take it off but He; and if He touch thee with good, He is the possessor of power over everything. (6: 17-18)

- (44) GOD GIVES HIS APOSTLE AUTHORITY OVER WHOM HE WILLS. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

And as for the spoils that God gave to His Apostle from these (people) ye did not press forward after them with horse or riding camel; but God gives His Apostle authority over whom He pleases, for God is the possessor of power over everything. (59: 6)

- (45) GOD IS THE POSSESSOR OF POWER OVER EVERYTHING. HE ARRANGED THE AFFAIRS TO GIVE YOU VICTORY, O BELIEVERS!

And know that whenever ye seize anything as a spoil, to God belongs a fifth thereof, and to His Apostle, and to kindred and orphans, and the poor and the wayfarer; if ye believe in God and what we have revealed unto our servants on the day of the discrimination,—the day when the two parties met; and God is the possessor of power over everything.

When ye were on the near side of the valley, and they were on the far side, and the camels were below you; had ye made an appointment then ¹⁾ ye would have failed to keep your appointment—but it was that God might accomplish a thing that was as good as done! that he who was to perish might perish with a manifest sign; and that he who was to live might live with a manifest sign; for verily, God hears and knows. (8: 42)

- (46) GOD DROVE THE PEOPLE OF THE BOOK WHO HAD HELPED YOUR ENEMIES O BELIEVERS! GOD IS THE POSSESSOR OF POWER OVER EVERYTHING.

And He drove down those of the people of the Book who had helped them from their fortresses and hurled dread into their hearts; a part ye slew and ye took captive a part: and He gave you their Land, and their dwellings, and their property for an inheritance, and a Land ye had not trodden, for God is ever the possessor of power over everything. (33: 27)

- (47) GOD PROMISED YOU SPOILS WHICH YE HAVE GAINED. THERE ARE OTHER SPOILS WHICH GOD HAS ENCOMPASSED. GOD IS THE POSSESSOR OF POWER OVER EVERYTHING.

God promised you many spoils and hastened this on for you, and restrained men's hands from you; and it may be a sign for the believers and guide you in a right way;—and other (spoils) which ye could not gain; but God has encompassed them; for God is the possessor of power over everything. (48: 20-21)

¹⁾ Palmer's note: That is, had ye agreed to attack them.

- (48) O BELIEVERS! UNLESS YE MARCH HE WILL PUNISH YOU. YE CANNOT HURT HIM. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

(O believers!) Unless ye march forth He will punish you with grievous woe, and will put in your stead a people other than you! ye cannot hurt Him at all, for God is the possessor of power over everything. (9 :39)

- (49) O BELIEVERS! PARDON AND SHUN THE MISBELIEVERS TILL GOD BRINGS HIS COMMAND. GOD IS THE POSSESSOR OF POWER OVER EVERYTHING.

Many of those who have the Book would fain turn you back into misbelievers after ye have once believed, through envy from themselves, after the truth has been made manifest to them; but pardon and shun them till God brings His command; verily, God is the possessor of power over everything. (2: 103)

- (50) WHATEVER VERSE WE MAY ANNUL OR CAUSE THEE TO FORGET, WE WILL BRING A BETTER ONE THAN THAT. GOD IS THE POSSESSOR OF POWER OVER EVERYTHING. HIS IS THE KINGDOM.

Whatever verse we may annul or cause thee to forget, we will bring a better one than it, or one like it; dost thou not know that God is the possessor of power over everything? Dost thou not know that God's is the kingdom of the heavens and the earth? Nor have ye besides God a patron or a help. (2: 100-01)

- (51) WHEN AN ACCIDENT BEFALLS, YE SAY, 'HOW IS THIS?' SAY, 'IT IS FROM YOURSELVES'. GOD IS THE POSSESSOR OF POWER OVER EVERYTHING.

Or when an accident befalls you, and ye have fallen on twice, as much, ye say, 'How is this?' ¹⁾ Say, 'It is from yourselves. Verily, God is the possessor of power over everything.' (3: 159)

- (52) O PEOPLE OF THE BOOK! A WARNER HAS COME TO YOU, LEST YE SAY, 'THERE HAS NOT COME A WARNER'. GOD IS THE POSSESSOR OF POWER OVER EVERYTHING.

O people of the Book! our Apostle has come to you, explaining to you the interval of apostles; lest ye say 'There came not to us a herald of glad tidings nor a warner'. But there has come to you now a herald of glad tidings and a warner, and God is the possessor of power over everything. (5: 22)

- (53) THE BELIEVERS SHALL SAY, 'LORD! PERFECT FOR US OUR LIGHT AND FORGIVE US. THOU ART THE POSSESSOR OF POWER OVER EVERYTHING'.

...!—the day God will not disgrace the Prophet nor those who believe with him; their light shall run on before them, and at their right hands! they shall say, 'Our Lord! perfect for us our light and forgive us; verily, Thou art the possessor of power over everything. (66: 8)

¹⁾ Professor Palmer's footnote: He means that the loss at Ohod was more than counterbalanced by their previous success at Badr.

- (54) GOD IT IS WHO CREATED SEVEN HEAVENS AND THE EARTH. THE BIDDING DESCENDS BETWEEN THE HEAVENS AND THE EARTH THAT YE MAY KNOW THAT GOD IS THE POSSESSOR OF POWER OVER EVERYTHING.

God it is who created seven heavens, and of the earth the like thereof. The bidding descends between them that ye may know that God is the possessor of power over everything, and that God has encompassed all things with His knowledge. (65: 12)

- (55) BLESSED BE HE IN WHOSE HAND IS THE KINGDOM, FOR HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

Blessed be He in whose hand is the kingdom, for He is the possessor of power over everything. (67: 1)

- (56) GOD'S IS THE KINGDOM. HE IS THE POSSESSOR OF POWER OVER EVERYTHING.

What is in the heavens and what is in the earth celebrates God's praise; His is the kingdom, and His is the praise, and He is the possessor of power over everything. (64: 1)

God's is the kingdom of the heavens and the earth, and God is the possessor of power over everything. (3: 186)

God's is the kingdom of the heavens, and the earth, and all that is therein, and He is the Possessor of Power over everything. (5: 120)

APPENDIX THREE

A COLLECTION OF QUR'ĀNIC CONTEXTS IN WHICH DERIVATIVES OF THE ARTICLE علم OCCUR AS ALLUDING TO GOD'S KNOWLEDGE

The contexts of the following derivatives have not been examined at all. It seems impossible that any of them be found to allude to Divine Knowledge:

فَيَعْلَمُونَ، فَسَيَعْلَمُونَ، سَيَعْلَمُونَ، يَعْلَمُونَ، عَلِمْتُمْ، عَلِمُوا، عَلِمَتْ
، أَتَعْلَمُونَ، تَعْلَمُونَ، وَلَيَعْلَمُوا، لَيَعْلَمُوا، يَعْلَمُوا، وَيَعْلَمُونَ، لَيَعْلَمُونَ
، وَأَعْلَمَ، فَاَعْلَمَ، وَلَتَعْلَمَنَّ، وَلَتَعْلَمُوا، لَتَعْلَمُوا، تَعْلَمُوا، فَتَعْلَمُونَ
، وَأَعْلَمُوا، فَاَعْلَمُوا، أَعْلَمُوا.

عَلَّمَ (and all other derivatives of the 2nd form),

الْعَالَمِينَ، كَالْأَعْلَامِ

Of all the contexts of the remaining derivatives examined, the following do not allude to God's knowledge:

عَلَّمَ - 2:57; 7:160; 24:41; 45:8.	يَعْلَمَ - 16:72; 22:5; 57:29.
عَلِمَتْ - 11:81; 17:104; 21:66.	لَيَعْلَمَ - 12:52.
عَلِمْتُ - 28:38.	وَلَيَعْلَمَ - 16:41; 22:53.
عَلِمْنَا - 12:51, 81.	وَيَعْلَمَ - 42:33.
لَعَلَّه - 4:85.	يَعْلَمَ - 28:78; 96:5, 14
يَعْلَمَ - 13:19; 100:9.	تَعْلَمَ - 4:113; 19:66; 32:17.
وَسَيَعْلَمَ - 26:228.	لَتَعْلَمَ - 11:81.
	وَلَتَعْلَمَ - 28:12.

- وَتَعْلَمَ - 9:43.
 تَعْلَمَ - 2:100, 101; 5:44;
 22:69.
 أَعْلَمَ - 2:261, 6:50, 7:188,
 11:33, 12:97.
 وَأَعْلَمَ - 12:86.
 نَعْلَمَ - 3:160.
 وَنَعْلَمَ - 5:113.
 يَعْلَمُ - 26:197.
 يَعْلَمُهُمْ - 18:21.
 تَعْلَمُهَا - 11:51.
 تَعْلَمُهُمْ - 9:102.
 لَيَعْلَمَ - 24:31.
 عِلْمٌ - 3:59; 11:48, 49;
 17:38; 22:70; 24:14;
 27:40; 29:7; 31:14;
 40:45.
 لَعِلْمٌ - 43:61.
 الْعِلْمُ - 3:17; 10:93; 42:13;
 45:16.
 عِلْمٌ - 4:156; 6:100, 108,
 119, 141, 145, 149;
 12:68, 76; 16:27, 72;
 18:4; 22:3, 5, 8;
 28:78; 30:28; 31:5,
 19; 38:69; 39:50;
 43:19; 45:23; 46:3;
 48:25; 53:29.
 يَعْلَمُ - 6:144.
 الْعِلْمُ - 2:114, 140, 248; 3:5,
 16, 54; 4:160; 13:37;
 17:87; 19:44.
 عِلْمٌ - 2:30; 5:108; 102:5.
 عِلْمًا - 20:113; 27:15, 86.
 وَعِلْمًا - 12:22; 21:74, 79;
 28:13.
 أَلْعِلْمَ - 16:29; 17:108; 22:53;
 27:42; 28:80; 29:48;
 30:56; 34:6; 47:18;
 58:12.
 عَلَى - 26:112.
 عَلَيْهِمْ - 27:68.
 بِهِ - 10:40.
 الْعَالَمُونَ - 29:42.
 بِالْعَالَمِينَ - 12:44.
 عَلَيْهِم - 7:106; 12:55; 26:33.
 عَلَيْهِ - 7:109; 10:80; 15:53;
 26:36; 51:28.
 عِلْمًا - 26:197.
 الْعِلْمَاءُ - 35:25.
 أَعْلَمَ - 29:31.
 مَعْلُومٌ - 70:24.
 مَعْلُومٌ - 26:37, 155.
 مَعْلُومَاتٌ - 2:193.
 مَعْلُومَاتٌ - 22:29.

There is reference in Fluegel's Concordance to 8:32 under عَلِيمٌ. This seems a mistake as the word does not occur in that verse.

The reference in that Concordance to 26:188 under أَعْلَمُ aorist first person singular, should be under أَعْلَمُ, superlative.

A NOTE ON THE ARRANGEMENT OF THIS COLLECTION

This collection has been divided into two main groups.

Group A consists of passages in which it is not the epithet عَلِيمٌ which is used, but other derivatives of the art. عَلِمَ (see summary-headings 1 to 170).

Group B consists of passages in which the epithet عَلِيمٌ is used (see summary-headings 171-317).¹⁾

This division has been made to bring out clearly

- (i) that the use of the epithet عَلِيمٌ is not always by way of providing the ending rhyme of verses, that is to say, there are verses ending in phrases like بِذَاتِ الصُّدُورِ، عَلِيمٌ بِالتَّالِينَ etc. in which عَلِيمٌ evidently is not the rhyme.
- (ii) and that where it does serve as a rhyme, its use is selective and not an arbitrary one, not a mere embellishment of the saj' prose, but has always an understandable significance which is perfectly corresponding to the significance of the allusions to God's knowledge in Group A.

Group A is arranged as follows:

(In some cases there are more than one passage under one summary-heading)

Reference
Numbers of
Summary-
headings to
passages

- | | |
|-----------|---|
| 1 to 35 | Passages in which allusion to God's knowledge is accompanied by threats of severe justice of the judgement day. e.g. God knows everything and on the judgement day He will let you know what you have done. |
| 36 and 37 | Two passages in which allusion to God's knowledge is accompan- |

¹⁾ Eight passages containing the word مَعْلُومٌ were overlooked when the collection was made. They have been added at the end of Group B and are numbered 318 to 324.

Reference Numbers of
Summary-headings

- ied by promise of goodly reward for the believers. e.g. God knows your good deeds and will reward you.
- 38 Only one passage saying that God knows (= is not forgetful of) what He has prescribed for the believers.
- 39 Only one passage saying that there is no crime in proposing to a widow before the prescribed term is over, for God knows men's intentions even if they keep them secret.
- 40 to 51 Passages saying that God knows what men conceal and display (without phrases threatening strict justice or promising reward).
- 52 to 55 Passages saying that God knows what the hypocrites hide and whisper.
- 56 and 57 Passages saying that God knows men's faiths.
- 58 and 59 Passages saying that God knows what men do.
- 60 to 74 Passages saying that God knows what the misbelievers do and say and He knows the enemies of Islam.
- 75 and 76 Passages saying that God knows those who go astray and those who are guided.
- 77 to 81 Passages saying that God knows those who are guided, give thanks, those who fear, pray and do good.
- 82 to 84 Passages saying that God knowingly guides and leads astray men according as they deserve (i.e. not indiscriminately).
- 85 to 88 Passages saying that God chooses men and has mercy on men knowingly (i.e. not indiscriminately).
- 89 Only one passage saying that God knows how to create things and govern the world.
- 90 Only one passage saying that God knows how to raise dead men.
- 91 Only one passages saying that God's bidding descends between the heaven and the earth and that He encompasses everything in His knowledge.
- 92 and 93 Passages saying that God alone knows the wisdom of His ordinances.
- 94 to 97 Passages in which God's 'knowing' means His 'recognising'. e.g. 'God does not know (—recognise) any good in the hearts of the fools, or 'God knows (—recognises) that Muḥammad is His Apostle'.
- 98 to 103 Passages in which the proposition 'God knows' is accompanied by phrases like 'He looks on what men do' and 'He hears what men say'.
- 104 to 112 Passages containing phrases like 'God did this so that He might know who was the believer and who the misbeliever' (ruling out God's foreknowledge of men's conduct).
- 113 and 114 Passages saying 'God knows not yet the patient among you and those who fight strenuously in His way' (ruling out His foreknowledge of men's conduct).
- 115 to 117 Passages saying that God *will* eventually know the believers

Reference Numbers of
Summary-headings

- and the hypocrites (ruling out His foreknowledge of men's conduct).
- 118 to 120 Three passages suggestive of God's foreknowledge.
- 121 to 123 Passages saying that God knows what others know not.
- 124 to 127 Passages saying that with Him alone is the knowledge of the Hour.
- 128 One passages saying that God knows the interpretation of the ambiguous verses of the Qur'ān.
- 129 One passage saying that He alone knows His hosts, i.e. He alone knows the extent of His might.
- 130 One passage saying that knowledge is with God and Muḥammad is only a warner.
- 131 to 133 Passages saying that God alone knows the accounts of bygone peoples.
- 134 to 140 Passages saying that God the knower has revealed the Book with true knowledge.
- 141 and 142 Passages saying that God knows what speech of the misbelievers grieves the Prophet.
- 143 Only one passages urging the believers not to shrink from fighting on account of military weakness 'for God knows the weakness of their armies', i.e. let them rest assured that He will help them.
- 144 Only one passage saying that God knew that the believers were evading a difficult ordinance, so He has relaxed it.
- 145 to 147 Passages saying 'The misbelievers worship other gods and observe other faiths. Can they inform God of what He knows not?'
- 148 Only one passage saying that God knows He never took a son.
- 149 and 150 Independent-looking passages in which allusion to God's knowledge seems to have no particular context.
- 151 to 163 Passages from narratives wherein a prophet or anyone else is found to speak of God's knowledge on some occasion, e.g. Said Moses to Pharaoh 'The knowledge of the former generations is with God and in a book': or "Said the youths of the cave, 'God alone knows how long we have slept in the cave'."
- 164 to 166 Passages in which the reference to God's knowledge has a context, but the implication of that reference is not very clear.
- 167 One passage mentioning the pious servant of God whom God had given knowledge from Himself, and who met Moses.
- 168 to 170 Three passages containing indifferent allusions to God's knowledge. (Cf. also headings 149, 150).

Group B is further divided into the following sub-groups:

- Ba Passages in which the epithet عَلِيم is used in different ways other than the way it is used in the following four sub-groups.
- Bb Passages containing the phrase عَلِيمٌ بِذَاتِ الصُّدُورِ (God knows the nature of men's breasts).

- Bc Passages in which the epithet *عليم* is accompanied by the epithet *سميع* (God hears and knows).
- Bd Passages in which the epithet *عليم* is accompanied by the epithet *حكيم* (= wise).
- Be Passages containing the phrase 'God knows all things' (*إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ* etc.)

Whatever there is in each of these sub-groups is given an arrangement corresponding to the arrangement of Group A. But it can be seen that many of the links of the series in Group A are missing in these small sub-groups of Group B, while at the same time the latter contains modes of allusions to God's knowledge not to be found in Group A:

Ba

Reference Numbers of
Summary-headings

- 171 to 175 Passages corresponding to those under headings 1 to 35 in Group A. (The phrase 'God is knowing' is here accompanied by threatening phrases.)
- 176 to 180 Passages saying that God is knowing as to the misbelievers and evildoers (corresponding to those under headings 52 to 55, and 60 to 74 in Group A).
- 181 Only one passage saying, 'The travellers who found Joseph in the well kept him a secret, but God knew what they were doing'.
- 182 Only one passage saying that God knows what is in men's hearts. (This passage is found also in Group A, see heading 50).
- 183 to 185 Passages containing phrases in the fashion 'Do this, God knows what you do'. 'Do not do this, God knows what you do' (implying threat).
- 186 Only one passage saying that all creatures of God are taught their prayers, and that God knows what they do.
- 187 to 192 Passages saying that God knows those who fear, those who obey their own impulses to good works, and those who die in His way, that He knows whatever good work is done and whatever is expended in charity (corresponding to passages under headings 77 to 81 in Group A).
- 193 Only one passage saying that if the quarrelling husband and wife wish for reconciliation, God will arrange between them, for God is knowing and aware.
- 194 to 198 Passages saying that God chooses men, gives kingdom, grace and rank to men and rewards men knowingly, i.e. not indiscriminately (corresponding to passages under headings 82 to 88 in Group A).
- 199 to 206 Passages saying that God is able to create what He pleases for He is knowing, i.e. He knows how to create (corresponding to passages under headings 89 and 90 in Group A).

Reference Numbers of
Summary-headings

- 207 Only one passage in which the phrase 'God is knowing' follows certain ordinances concerning inheritance of property, signifying that God sends ordinances with knowledge and wisdom (corresponding to passages under headings 92 and 93 in Group A).
- 208 Only one passage suggestive of God's foreknowledge. (This passage is the same as already placed under heading 118 in Group A.)
- 209 to 216 Passages in which the reference to God's knowledge has a context, but the implication of that reference is not very clear (see corresponding passages under headings 164 to 166 in Group A).
- 217 Only one independent-looking passage in which the phrase 'God is knowing' has no particular context (corresponding to passages under headings 149 and 150).
- 218 Only one passage occurring in the account of Joseph, where Joseph says 'My Lord knows the craftiness of those women' (see summary-headings 151 to 163 in Group A).
- 219 Only one passage saying that the misbelievers do confess that the Mighty, the knowing has created the world.

Bb

(Passages containing the phrase 'God knows the nature of men's breasts'.)

- 220 to 225 Passages in which the phrase 'God knows the nature of men's breasts' is preceded by phrases threatening strict justice (corresponding to passages under headings 1 to 35 in Group A, and headings 171 to 175 in Sub-group Ba).
- 226 to 228 Passages in the form 'Let men conceal or display. God knows the nature of men's breasts' (corresponding to passages under headings 40 to 51 in Group A).
- 229 Only one passage saying, 'God wished to try what was in your hearts. He knows the nature of men's breasts' (cf. headings 104 to 112 in Group A).
- 230 One passage saying, 'God encouraged the believers. He knows the nature of men's breasts'.
- 231 One independent passage in which the phrase 'God knows the nature of men's breasts' has no particular context (corresponding to passages under headings 149 and 150 in Group A and one passage under heading 217 in Sub-group Ba).

Bc

(Passages containing the phrase 'God hears and knows'. Cf. headings 101 to 103 supra.)

- 232 to 237 Passages in which the phrase 'God hears and knows' is preceded by phrases threatening God's strict justice (corresponding to passages under headings 1 to 35 in Group A, 171 to 175 in Sub-group Bb).
- 238 One passage saying, 'God loves not the publicity of evil speech unless one has been wronged. God hears and knows'.

Reference Numbers to

Summary-headings

- 239 One passage saying 'God knows men's intentions. God hears and knows'.
- 240 One passage saying that God knows what is said in the heavens and the earth for He hears and knows.
- 241 One passage saying, 'He who believes in God has got hold of the firm handle. God hears and knows'.
- 242 and 243 Passages saying that God shows favours to some men for He hears and knows, i.e. God knows those who deserve favours. (Cf. headings 82 to 88 in Group A and 194 to 198 in Sub-group Ba.).
- 244 Only one passage saying that God does not change His favours to peoples until they change what they have in themselves, for God hears and knows. (Cf. headings 242 and 243).
- 245 and 246 Two passages saying that God helped the believers in battles for God hears and knows.
- 247 One passage saying, 'God answered Joseph and turned from him the craftiness of the women. God hears and knows'.
- 248 One passage saying, 'God provides the beasts with provisions and provides you. He hears and knows'.
- 249 One passage saying, '... pray for the repentant sinners. God hears and knows'.
- 250 One passage saying, 'Seek refuge in God from the devil's incitement. God hears and knows'.
- 251 to 255 Passages containing commandments followed by the phrase 'God hears and knows' (implying threat of requital).
- 256 to 258 Three passages consoling the prophet and telling him to rely on God, for God hears and knows. (Cf. headings 141 and 142 in Group A.)
- 259 to 261 Passages in which the phrase 'God hears and knows' has contexts but the implication of its reference is not clear (cf. headings 164 to 166 in Group A, 209 to 216 in Sub-group Ba).
- 262 One passage mentioning Abraham who said when he founded the Ka'ba 'Lord receive it. Thou art hearing and knowing'.
- 263 One passage mentioning 'Imrān's wife who said, 'Lord! I have dedicated my child to Thee. Receive it. Thou dost hear and know'."

Bd

(Passages containing the phrase 'God is knowing, wise'.

- 264 to 271 Passages in which the phrase 'God is knowing, wise' is used implying threats to the misbelievers. (Cf. headings 1 to 35 in Group A, 171 to 175 in Sub-group Ba, 220 to 225 in Sub-group Bb and 232 to 237 in Sub-group Bc.)
- 272 One passage saying that none will follow the right course, except God please, for God is knowing, wise, i.e. God knows those who are inclined to the right course, and so guides them.

Reference Numbers of
Summary-headings

- 273 One passage saying that God added to the faith of the believers, for God is knowing, wise.
- 274 One passage saying 'God chose thee and favoured thee, O Muḥammad! for God is knowing, wise.'
- 275 One passage saying 'We favoured Abraham. We raise the rank of whom we will, for the Lord is wise and knowing'. (Cf. headings 82 to 88 in Group A, 194 to 198 in Sub-group Ba and 242 and 243 in Sub-group Bc.)
- 276 One passage saying, 'The fire will be the everlasting resort of the wicked, save what God will, for God is wise and knowing'.
- 277 and 278 Passages saying that God manifests His signs, explains and guides into the ordinances, for God is knowing, wise.
- 279 to 285 Passages in which specific commandments are followed by the phrase 'God is knowing, wise'.
- 286 to 294 Passages in which the phrase 'God is knowing, wise' has contexts but the implication of its reference is not very clear. (Cf. headings 164 to 166 in Group A, 209 to 216 in Sub-group Ba, and 259 to 261 in Sub-group Bc.)
- 295 One passage referring to Abraham's wife who said to the messengers of God 'Shall I, an old, barren woman have a child?' whereupon the angels said, 'God is knowing, wise'.
- 296 One passage occurring in the story of Adam's creation, in which the angels were asked by God to declare the names of things, whereupon the angels expressed their helplessness and said, 'Thou art the knowing, the wise'.
- 297 One passage in the story of Joseph, wherein Jacob is mentioned on an occasion as saying to his sons, 'God is knowing, wise'.
- 298 One passage in which Joseph is mentioned as saying 'God is kind to whom He will, God is knowing, wise'.

Be

(Passages containing the phrase 'God knows all things'. See also heading 91 in Group A.)

- 299 to 301 Passages in which the phrase 'God knows all things' follows phrases reminding of the severe justice of the judgement day. (Cf. headings 1 to 35 in Group A, 171 to 175 in Sub-group Ba, 220 to 225 in Sub-group Bb, 232 to 237 in Sub-group Bc and 264 to 271 in Sub-group Bd.)
- 302 Only one passage saying 'If ye display a thing or conceal it, God all things doth know'. (Cf. headings 40 to 51 in Group A).
- 303 and 304 Two passages in which specific commandments are followed by the phrase 'Fear God. God all things doth know'.
- 305 Only one passage saying that God extends provision to whom He will, for God all things doth know. (Cf. headings 82 to 88 in Group A, 194 to 198 in Sub-group Ba, 242 and 243 in Sub-group Bc and 275 in Sub-group Bd.)

Reference Numbers of

Summary-headings

- 306 Only one passage saying, 'No calamity befalls but by God's permission; and whoso believes in God, God will guide his heart; for God all things doth know'.
- 307 Only one passage saying 'God will not lead astray a people after He has guided them until that is made manifest to them which they have to fear. God all things doth know'.
- 308 Only one passage saying that God helped the believers and the apostle against the misbelievers, for God all things doth know.
- 309 Only one passage saying, 'He made you alive, will kill you and again make you alive. He created for you what is in the earth and fashioned the heavens. He knows all things'. (Cf. headings 89 and 90 in Group A, and 199 to 206 in Sub-group Ba).
- 310 Only one passage saying, 'Muhammad is the seal of the Prophets. God all things doth know'. (Cf. headings 94 to 97 and heading 147 in Group A).
- 311 One passage saying, 'Will the misbelievers teach God their religion when God all things doth know?' (Cf headings 145 to 147 in Group A. The present passage is the same as already placed under heading 146).
- 312 to 317 Passages in which the phrase 'God all things doth know' has contexts but the implication of its reference is not very clear. (Cf. headings 164 to 166 in Group A, 209 to 216 in Sub-group Ba, 259 to 261 in Sub-group Bc and 286 to 294 in Sub-group Bd).
- 318 to 324¹⁾ Eight passages containing the word معلوم that were overlooked in collecting Group A.

GROUP A

- (1) GOD KNOWS WHAT IS IN THE HEAVENS AND THE EARTH. HE IS KEEN TO PUNISH, BUT HE IS (ALSO) FORGIVING. HE KNOWS WHAT YE SHOW AND HIDE.

God has made the Kaabah, the Sacred House, to be a station for men, and the sacred month, and the offering and its neck-garland; this is that ye may know that God knows what is in the heavens and what is in the earth, and that God is keen to punish, but that God is forgiving, merciful. The Apostle has only to preach his message, but God knows what ye show and what ye hide. (5: 98-99)

- (2) GOD BIDS YOU BEWARE OF HIMSELF. UNTO HIM YOUR JOURNEY IS. IF YE HIDE WHAT IS IN YOUR BREASTS, OR IF YE SHOW IT, GOD KNOWS IT. HE KNOWS WHAT IS IN THE HEAVENS AND THE EARTH.

Those who believe shall not take misbelievers for their patrons, rather than believers, and he who does this has no part with God at all, unless,

¹⁾ These passages are not part of Group B.

indeed, ye fear some danger from them. But God bids you beware of Himself, for unto Him your journey is.

Say, 'If ye hide that which is in your breasts, or if ye show it, God knows it: He knows what is in the heavens and what is in the earth, for God is mighty over all'. (3: 27)

- (3) KNOW THAT GOD KNOWS WHAT IS IN YOUR SOULS. SO BEWARE!

And resolve not on the marriage tie until the Book shall reach its time; but know that God knows what is in your souls; so beware! and know that God is forgiving and clement. (2: 236)

- (4) WE KNOW THE HYPOCRITES, WE WILL TORTURE THEM.

And of those who are round about you of the Arabs of the desert, some are hypocrites, and of the people of Medinah; some are stubborn in hypocrisy; thou dost not know them—we know them; we will torment them twice over; then shall they be sent off into mighty woe. (9: 102)

- (5) HE KNOWS YOUR SECRET CONDUCT AND YOUR PLAIN. HE KNOWS WHAT YE EARN.

He is God in the heavens and the earth. He knows your secret conduct and your plain, and He knows what ye earn. (6: 3)

- (6) HE KNOWS WHAT EVERY SOUL EARNS. AND THE BELIEVERS SHALL KNOW WHOSE IS THE RECOMPENSE.

And those who were before them were crafty too; but God's is the craft altogether; He knows what every soul earns; and the believers shall know whose is the recompense of the abode. (13: 42)

- (7) HE KNOWS WHAT IS IN THE HEAVENS AND THE EARTH. HE WILL INFORM THEM OF WHAT THEY HAVE DONE UPON THE RESURRECTION DAY.

Dost thou not see that God knows what is in the heavens and what is in the earth? and that there cannot be a privy discourse of three but He makes the fourth? nor of five but he makes the sixth? nor less than that nor more, but that He is with them wheresoever they be? then He will inform them of what they have done upon the resurrection day, verily God all things doth know! (58: 8)

- (8) YE SHALL BE SENT BACK TO THE KNOWER OF THE UNSEEN AND THE VISIBLE. HE WILL INFORM YOU OF WHAT YE HAVE DONE.

Say, 'Verily, the death from which ye flee will surely meet you; then shall ye be sent back to Him who knows the unseen and the visible, and He will inform you of that which ye have done! (62: 8)

- (9) ACT YE. GOD SHALL SEE YOUR ACTS. YE SHALL BE BROUGHT BACK TO HIM WHO KNOWS THE UNSEEN AND THE VISIBLE. HE WILL INFORM YOU OF WHAT YE HAVE DONE.

And say, 'Act ye'; and God and His Apostle and the believers shall see your acts, and ye shall be brought back to Him who knows the seen and the unseen; and He shall inform you of that which ye have done. (9: 106)

- (10) TELL THEM TO MAKE NO EXCUSES. GOD SEES YOUR WORKS. HE IS THE KNOWER OF THE UNSEEN AND THE VISIBLE. HE SHALL INFORM YOU OF WHAT YE HAVE DONE.

They make excuses to you when ye return to them: say, 'Make no excuse, we believe you not; God has informed us concerning you. God sees your works, and His Apostle too!' Then shall ye be brought back unto Him who knows the unseen and the seen; and He shall inform you of that which ye have done. (9: 95)

- (11) HE KNOWS WHAT YE HAVE GAINED IN THE DAY. UNTO HIM IS YOUR RETURN. HE WILL INFORM YOU OF WHAT YE HAVE DONE.

He it is who takes you to Himself at night, and knows what ye have gained in the day; then He raised you up again, that your appointed time may be fulfilled; then unto Him is your return, and then will He inform you of what ye had done. (6: 60)

- (12) GOD KNOWS WHAT IS IN THE HEAVENS AND THE EARTH. HE KNOWS WHAT YE ARE AT. HE WILL INFORM YOU OF WHAT YE HAVE DONE. HE IS THE KNOWER OF ALL THINGS.

Make not the calling of the Apostle amongst yourselves like your calling one to the other; God knows those of you who withdraw themselves covertly. And let those who disobey his order beware lest there befall them some trial or there befall them grievous woe. Ay, God's is what is in the heavens and the earth, He knows what ye are at; and the day ye shall be sent back to Him then He will inform you of what ye have done, for God all things doth know. (24: 63-64)

- (13-i) WE WILL QUESTION THOSE TO WHOM THE PROPHETS WERE SENT. WE WILL NARRATE TO THEM WITH KNOWLEDGE.

But we will of a surety question those to whom the prophets were sent, and we will narrate to them with knowledge, for we were not absent. (7: 5-6)

- (13-ii) ASK PARDON FOR THY SIN AND FOR THE BELIEVERS. GOD KNOWS YOUR WHEREABOUTS AND YOUR SETTLEMENT.

Know that there is no god, but God; and ask pardon for thy sin and for the believers, men and women; for God knows your whereabouts and your settlement. (47: 21)

- (14) LET NOT THEIR SPEECH GRIEVE THEE. WE KNOW WHAT THEY CONCEAL AND WHAT THEY DISPLAY.

But they take, beside God, gods that haply they may be helped. They cannot help them; yet are they a host ready for them.

But let not their speech grieve thee: verily, we know what they conceal and what they display. (36: 74-76)

- (15) THE MISBELIEVERS ARE BIG WITH PRIDE. GOD KNOWS WHAT YE KEEP SECRET AND WHAT YE DISCLOSE. GOD LOVES NOT THOSE BIG WITH PRIDE.

Your God is one God, and those who believe not in the hereafter their hearts are given to denial, and they are big with pride!

Without a doubt God knows what ye keep secret and what ye disclose! Verily, He does not love those big with pride. (16: 23-25)

- (16) DO GOOD TO ORPHANS. GOD KNOWS THE EVILDOERS FROM THE WELLDÖERS. IF GOD WILL, HE WILL SURELY TROUBLE YOU IF YE WRONG ORPHANS.

They will ask thee about orphans, say 'To do good to them is best'. But if ye interfere with them—they are your brethren, and God knows the evildoer from the welldoer; and if God will He will surely trouble you. Verily, God is mighty, wise. (2: 218-219)

- (17) HE KNOWS WHAT IS IN THE HEAVENS AND THE EARTH. THOSE WHO MISBELIEVE SHALL BE THE LOSERS.

God is witness enough between me and you; He knows what is in the heavens and what is in the earth; and those who believe in falsehood and misbelieve in God, they shall be the losers. (29: 51-52)

- (18) HE IS THE WISE, THE WELL-AWARE. HE KNOWS WHAT GOES INTO THE EARTH AND WHAT COMES FORTH THEREFROM, WHAT COMES DOWN FROM AND ASCENDS TO THE SKY. THE HOUR SHALL SURELY COME.

Praise belongs to God, whose is whatsoever is in the heavens and whatsoever is in the earth; His is the praise in the next world, and He is the wise and well-aware!

He knows what goes into the earth, and what comes forth therefrom and what comes down from the sky and what ascends thereto; for He is the merciful, forgiving.

Those who misbelieve say, 'The Hour shall not come to us'; Yea, by my Lord it shall surely come to you! by Him who knows the unseen! . . . (34: 1-3)

- (19) NO INTERCESSOR SHALL BE OBEYED. HE KNOWS THE DECEITFUL OF EYE AND WHAT MEN'S BREASTS CONCEAL. GOD DECIDES WITH HAQQ.

And warn them of the day that approaches, when hearts are choking in the gullets; those who do wrong shall have no warm friend, and no intercessor who shall be obeyed.

He knows the deceitful of eye and what men's breasts conceal.

God decides with truth. (40: 18-20)

- (20) HE KNOWS WHAT IS BEFORE THEM AND WHAT IS BEHIND THEM. NONE SHALL INTERCEDE FOR ANYONE SAVE WITH HIS PLEASURE.

He knows what is before them, and what is behind them, and they shall not intercede except for him who He is pleased with; and they shrink through fear. (21: 28)

- (21) ON THAT DAY WILL NO INTERCESSION BE OF AVAIL SAVE BY HIS PERMISSION. HE KNOWS WHAT IS BEFORE THEM AND WHAT IS BEHIND THEM. THEY DO NOT COMPREHEND KNOWLEDGE OF HIM.

On that day shall no intercession be of any avail, save from such as the Merciful permits, and who is acceptable to Him in speech, He knows what is before them and what is behind them, but they do not comprehend knowledge of Him. (20: 108-109)

God, there is no god but He, the living the self-subsistent. Slumber takes Him not, nor sleep. His is what is in the heavens and what is in the earth. Who is it that intercedes with Him save by His permission? He knows what is before them and what is behind them and they comprehend not aught of His knowledge but of what He pleases. His throne extends over the heavens and the earth, and it tires Him not to guard them both, for He is high and grand. (2: 256)

- (22) GOD KNOWS BEST THE MALICE THAT MISBELIEVERS HIDE. GIVE THEM GLAD TIDINGS OF GRIEVOUS WOE.

Nay, those who misbelieve do say it is a lie, but God knows best the (malice) that they hide.

So give them the glad tidings of grievous woe. (84: 22-24)

- (23) THOSE IN WHOSE HEART IS SICKNESS, GOD WILL BRING THEIR MALICE FORTH. GOD KNOWS THEIR WORKS.

Do those in whose heart is sickness reckon that God will not bring their malice forth?

But did we please we would show thee them, and thou shouldst know them by their cognisances: But thou shalt know them by their distorting their speech, and God knows their works. (47: 31-32)

- (24) IF THEY WRANGLE WITH THEE, SAY GOD KNOWS BEST WHAT YE DO. GOD SHALL JUDGE BETWEEN THEM ON THE RESURRECTION DAY. DIDST THOU NOT KNOW THAT GOD KNOWS WHAT IS IN THE HEAVENS AND THE EARTH?

But if they wrangle with thee, say, 'God best knows what ye do'. God shall judge between them on the resurrection day concerning that whereon they disagreed. Didst thou not know that God knows what is in the heavens and the earth? Verily, that is in a book; verily, that for God is easy. (22: 67-69)

- (25) HE ACCEPTS REPENTANCE. HE KNOWS WHAT YE DO.

He it is who accepts repentance from His servants and pardons their offences and knows that which ye do. (42: 24)

- (26) WHATEVER EXPENSE YE EXPEND, OR VOW YE VOW, GOD KNOWS IT. BUT THE UNJUST HAVE NO HELPERS.

Whatever expense ye expend, or vow ye vow, God knows it; but the unjust have no helpers. (2: 273)

- (27) YE THOUGHT THAT GOD DID NOT KNOW MUCH OF WHAT YE DO. THAT THOUGHT OF YOURS HAS DESTROYED YOU.

And ye could not conceal yourselves that your hearing and eyesight should not be witness against you, nor your skins; but ye thought that God did not know much of what ye do.

And that thought of yours which ye thought concerning your Lord has destroyed you, and ye have now become of those who lose! (41: 21-22)

- (28) EVERY SOUL SHALL BE PAID FOR WHAT IT HAS DONE. HE KNOWS BEST WHAT THEY DO.

And every soul shall be paid for what it has done, and He knows best that which they do. (39: 70)

- (29) SAY, 'THE DECISION IS FOR ALLAH ONLY. HE KNOWS BEST THE WRONGDOERS'.

Say, 'I am (relying) on clear proof from my Lord, which ye deny Him. I have not that for which ye are impatient. The decision is for Allāh only. He telleth the truth and He is the Best of Deciders'. Say: 'If I had that for which ye are impatient, then would the case (ere) this have been decided between me and you. Allāh is the Best knower of the wrongdoers'. (6:57-58)¹⁾

- (30) WE KNOW BEST WHICH OF THEM DESERVES MOST TO BE BROILED THEREIN.

Then we know best which of them deserves to be broiled therein. (19: 71)

- (31) YOUR LORD KNOWS BEST WHAT IS IN YOUR SOULS IF YE BE RIGHTEOUS. HE IS FORGIVING UNTO THOSE WHO TURN PENITENT.

Your Lord knows best what is in your souls if ye be righteous, and verily, He is forgiving unto those who come back penitent. (17: 26)

- (32) GOD WILL GATHER YOU ALL. WE ALREADY KNOW THE FOREMOST OF YOU AND THE LAGGARDS. HE IS THE KNOWING.

And we, verily, we quicken and kill; and we are of (all things) heirs.

And we already know the foremost of you, and we know the laggards too! And verily, it is your Lord who will gather you; verily, He is wise and knowing. (15: 23-25)

- (33) SO TASTE THE FIRE. GOD KNOWS THE UNSEEN THINGS OF THE HEAVENS AND EARTH. HE KNOWS THE NATURE OF MEN'S BREASTS.

But those who misbelieve, for them is the fire of hell; it shall not be decreed for them to die, nor shall aught of the torment be lightened for them; thus do we reward every misbeliever; and they shall shriek therein; 'O our Lord! bring us forth, and we will do right, nor what we used to do!'—'Did we not let you grow old enough for everyone who would be mindful to be mindful? and there came to you a warner! So taste it, for the unjust shall have none to help!' Verily, God knows the unseen things of the heavens and of the earth; verily, He knows the nature of men's breasts.

¹⁾ Palmer does not give complete translation. The translation here is by Picthall.

He it is who made you viceregents in the earth, and he who misbelieves, his misbelief is against himself . . . (35: 33-37)

- (34) SAY, 'O ORIGINATOR OF THE HEAVENS AND THE EARTH, THE KNOWER OF THE UNSEEN AND THE VISIBLE! THOU WILT JUDGE BETWEEN THY SERVANTS'.

Say, 'O God! originator of the heavens and the earth, who knowest the unseen and the visible, thou wilt judge between thy servants concerning that whereon they do dispute!' (39: 47)

- (35) TO HIM IS THE KINGDOM OF THE DAY, THE KNOWER OF THE UNSEEN AND THE VISIBLE.

His word is truth; to Him is the kingdom of the day when the trumpets shall be blown; the knower of the unseen and the evident; He is wise and well-aware (6: 73)

- (36) HE WILL DOUBLE THE GOODLY LOAN YE LEND HIM. HE IS GRATEFUL, KNOWER OF THE UNSEEN AND THE VISIBLE.

If ye lend to God a goodly loan, He will double it for you, and will forgive you; for God is grateful, clement! He knows the unseen and the visible; the mighty, the wise. (64: 17-18)

- (37) BY HIM WHO KNOWS THE UNSEEN. THE HOUR WILL SURELY COME. THEY WILL NOT ESCAPE THE WEIGHT OF AN ATOM. ALL IS IN THE PERSPICUOUS BOOK. THAT HE MAY REWARD THOSE WHO BELIEVE AND DO RIGHT.

Those who misbelieve say, 'The Hour shall not come to us'; say, 'Yea, by my Lord it shall surely come to you! by Him who knows the unseen! nor shall there escape from it the weight of an atom, in the heavens or in the earth, or even less than that or greater, save in the perspicuous Book that He may reward those who believe and do right; these; for them is forgiveness and a noble provision. (34: 3-4)

- (38) FOR YOU THERE ARE PRIVILEGES, O PROPHET! WE KNEW WHAT WE HAVE ORDAINED FOR BELIEVERS CONCERNING THEIR WIVES AND SLAVE GIRLS.

O thou prophet! verily, we make lawful for thee thy wives to whom thou hast given their hire, and what thy right hand possesses out of the booty that God has granted thee, and the daughters of thy paternal uncle and the daughters of thy paternal aunts, and the daughters of thy maternal aunts, provided they have fled with thee, and any believing woman if she give herself to the prophet, if the prophet desire to marry her;—a special privilege this for thee, above the other believers. We knew what we ordained for them concerning their wives and what their right hands possess, that there should be no hindrance to thee; and God is forgiving, merciful. (33: 49-50)

- (39) THERE IS NO CRIME IN YOUR PROPOSING TO A WIDOW BEFORE HER TERM IS OVER, FOR GOD KNOWS YOUR MIND EVEN IF YE KEEP IT SECRET.

Those of you who die and leave wives behind, let these wait by themselves

for four months and ten days; and when they have reached their prescribed time, there is no crime in them for what they do with themselves in reason; for God of what ye do is well aware.

Nor is there any crime in you for that ye make them an offer of marriage, or that ye keep it secret in your minds. God knows that ye will remember them; but do not propose to them in secret, unless ye speak a reasonable speech. (2: 234-235)

- (40) HE KNOWS WHAT THEY CONCEAL AND WHAT THEY MANIFEST.

Thy Lord knows what they conceal in their breasts and what they manifest. (28: 69)

Will they not adore God who brings forth the secrets in the heavens, and knows what they hide and what they manifest? (27: 25)

God knows what ye keep secret and what ye disclose. (16: 19)

Do ye crave that they should believe you when already a sect of them have heard the word of God and then perverted it after they had understood it, though they knew?

And when they meet those who believe they say, 'We believe', but when one goes aside with another they say, 'Will ye talk to them of what God has opened up to you; that they may argue with you upon it before your Lord? Do ye not therefore understand?

Do they not then know that God knoweth what they keep secret and what they make known abroad? (2: 70-72)

Verily, He knows what is spoken openly, and He knows what ye hide. (21: 110)

And if thou art public in thy speech—yet, verily, He knows the secret, and more hidden still. (20: 6)

- (41) SPEAK SECRETLY OR OPENLY, HE KNOWS THE NATURE OF MEN'S BREASTS. HE WHO CREATED KNOWS.

Speak ye secretly or openly, verily, He knows the nature of men's breasts! Ay! He who created knows! For He is the Subtle, the well-aware. (67: 13-14)

- (42) DOES HE NOT KNOW WHAT THEY CONCEAL AND DISPLAY? HE KNOWS THE NATURE OF MEN'S BREASTS. HE KNOWS THE SETTLEMENT OF EVERY BEAST. ALL IS IN THE PERSPICUOUS BOOK.

Do they not, verily, fold up their breasts, that they may hide from Him? But when they cover themselves with their garments, does He not know what they conceal and what they display? verily, He knows the nature of men's breasts!

There is no beast that walks upon the earth but its provision is from God. He knows its settlement and its resting place; all is in the perspicuous Book. (11: 5-8)

- (43) HE KNOWS WHAT MOTHERS BEAR. HE KNOWS THE UNSEEN AND THE VISIBLE. ALIKE FOR HIM IS HE WHO KEEPS SECRET HIS SPEECH AND HE WHO DISPLAYS IT.

God knows what each female bears, and what the wombs fall short

of or add; for dimensions of everything are with Him. He who knows the unseen and the visible,—the Great, the lofty one.

Alike among you is he who keeps secret his speech and he who displays it; and he who hides by night and he who stalks abroad by day. (13: 9-11)

- (44) GOD KNOWS WHAT THEIR BREASTS CONCEAL AND MANIFEST. EVERY SECRET OF THE HEAVENS AND THE EARTH IS IN THE PERSPICUOUS BOOK.

Verily, thy Lord knows what their breasts conceal and what they manifest.

And there is no secret thing in the heaven or the earth, save that it is in the perspicuous Book. (27: 76-77)

- (45) DOES HE NOT KNOW WHAT THEY CONCEAL AND WHAT THEY DISPLAY? HE IS THE KNOWER OF THE NATURE OF MEN'S BREASTS.

Do they not, verily, fold their breasts, that they may hide from Him? But does He not when they cover themselves with their garments, know what they conceal and what they display? Verily, He knows the nature of men's breasts. (11: 5-7)

- (46) YE CAN ENTER UNINHABITED HOUSES. GOD KNOWS WHAT YE SHOW AND HIDE (OF YOUR INTENTIONS).

It is no crime against you that ye enter uninhabited houses,—a convenience for you;—God knows what ye show and what ye hide. (24: 29)

- (47) HE KNOWS WHAT IS IN THE HEAVENS AND THE EARTH, AND KNOWS WHAT YE CONCEAL AND DISPLAY. HE IS THE KNOWER OF THE NATURE OF MEN'S BREASTS.

He knows what is in the heavens and the earth, and knows what ye conceal and what ye display; for God knows the nature of men's breasts! (64: 4)

- (48) O BELIEVERS! IF YE (OUTWARDLY) FIGHT IN MY CAUSE, AND SECRETLY SHOW LOVE FOR THE MISBELIEVERS, I KNOW BEST WHAT YE CONCEAL AND DISPLAY.

O ye who believe! take not my enemy and your enemy for patrons, encountering them with love for they misbelieve in the truth that is to come to you; they drive out the Apostle and you for that ye believe in God your Lord! If ye go forth fighting strenuously in my cause and craving my good pleasure, and secretly show love for them, yet do I know best what ye conceal, and what ye display! and he of you who does so has erred from the level path. (60: 1)

- (49) HE KNOWS WHAT MOTHERS BEAR, THE KNOWER OF THE UNSEEN AND THE VISIBLE. ALIKE FOR HIM IS HE WHO KEEPS SECRET HIS SPEECH AND HE WHO DISPLAYS IT.

God knows what each female bears and what the wombs fall short of or add; for dimensions of everything are with Him.

He who knows the unseen and the visible,—the great, the lofty one.

Alike among you is he who keeps secret his speech and he who displays it; and he who hides by night and he who stalks abroad by day. (13: 9-11)

(50) GOD KNOWS WHAT IS IN YOUR HEARTS.

Put off whomsoever thou wilt of them and take to thyself whomsoever thou wilt, or whomsoever thou cravest of those thou hast deposed, and it shall be no crime against thee. That is nigher to cheering their eyes and that they should not grieve, and should be satisfied with what thou dost bring them all; but God knows best what is in your hearts; and God is knowing, clement. (33: 51)

(51) WE KNOW WHAT MAN'S SOUL WHISPERS.

But we created man, and we know what his soul whispers; for we are nigher to him than his jugular vein! (50: 15)

(52) WE KNOW BEST FOR WHAT THEY LISTEN TO THEE WHEN THEY WHISPER APART.

And when thou dost mention in the Qur'ān thy Lord by Himself they turn their backs in aversion.

We know best for what they listen when they listen to thee: and when they whisper apart—when the wrongdoers say, 'Ye only follow a man enchanted'. (17: 49-50)

(53) GOD KNOWS THE SECRETS AND WHISPERINGS OF THE MISBELIEVERS AND THE HYPOCRITES.

And of them are some who make a treaty with God, that 'If He bring us of His grace, we will give alms and we will surely be among the righteous'. But when He gave them of His grace they were niggardly thereof, and turned their backs and swerved aside. So He caused hypocrisy to pursue them in their hearts unto the day when they shall meet Him,—for that they did fail in what they promised Him, and for that they were liars! Do they not know that God knows their secrets and their whisperings, and that God knows the unseen things? (9: 76-79)

(54) GOD KNOWS WHAT IS IN THE HEARTS OF THE HYPOCRITES.

Do ye not see those who pretend that they believe in what has been revealed to them, and what was revealed before thee; they wish to refer their judgement to Taghūt, but they are bidden to disbelieve therein, and Satan wishes to lead them into a remote error. And when it is said to them, 'Come round to what God has sent down and unto the Apostle', thou seest the hypocrites turning from thee, turning away.

How then when there befalls them a mischance through what their hands have sent on before? then will they come to you, and swear by God, 'We meant naught but good and concord'.

These God knows what is in their hearts. Turn thou away from them and admonish them, and speak to them into their souls with a searching word. (4: 63-66)

- (55) GOD KNOWS WHAT THE HYPOCRITES DID HIDE.

When they come to you they say, 'We believe', but they entered in with unbelief, and they went out therewith, and God knows best what they did hide. (5: 66)

- (56) TAKE OFF WHAT YOUR RIGHT HANDS POSSESS, THOUGH GOD KNOWS BEST ABOUT YOUR FAITH.

But whosoever of you cannot go the length of marrying marriageable women who believe, then take of what your right hands possess of your maidens who believe; though God knows best about your faith. Ye come one from the other; then marry them with the permission of their people, and give them their hire in reason, they being chaste and not fornicating, and not receivers of paramours. (4: 29)

- (57) GOD KNOWS BEST THE FAITH OF BELIEVING WOMEN WHO HAVE COME BACK AFTER FLIGHT.

O ye who believe! when there come believing women who have fled, then try them: God knows best their faith. If ye know them to be believers do not send them back to the misbelievers. (60: 10)

- (58) GOD KNOWS WHAT YE DO.

Fulfil God's covenant when ye have covenanted, and break not your oaths after asseverating them, for ye thereby make God your surety; verily, God knows what ye do. (16: 93)

- (59) GOD KNOWS THE UNSEEN THINGS OF THE HEAVENS AND THE EARTH. HE LOOKS ON WHAT YE DO.

Verily, God knows the unseen things of the heavens and the earth, and God on what ye do doth look. (49: 18)

- (60) GOD KNOWS WHAT THEY LIE.

Were there goods nigh at hand, and a moderate journey, they would have followed you; but the distance was too far for them; they will swear by God, 'If we could, we would have gone forth with you'. They destroy themselves, but God knows that they lie! (9: 42)

- (61) HE KNOWS WHATEVER THING THEY CALL UPON BESIDE HIM.

Verily, God knows whatever thing they call upon beside Him; for He is the mighty, wise. (29: 41)..

- (62) GOD KNOWS THE HINDERERS AMONGST YOU.

Say, 'God knows the hinderers amongst you, and those who say to their brethren, "Come along unto us", and show but little valour; (33: 18)

- (63) THOSE WHO TURN THEIR BACKS AFTER GUIDANCE HAS BEEN MANIFESTED, GOD KNOWS THEIR SECRETS.

Verily, those who turn their backs after the guidance that has been

manifested to them—Satan induced them, but God lets them go on for a time.

This is for that they say to those who are averse from what God has revealed, 'We will obey you in part of the affair!' but God knows their secrets. (47: 27-28)

- (64) GOD KNOWS BEST WHO ARE THE UNJUST. HE KNOWS WHAT IS IN THE LAND AND IN THE SEA, HE KNOWS EVERY LEAF THAT FALLS, EVERY GRAIN IN THE DARKNESS. ALL IS IN THE PERSPICUOUS BOOK.

But God knows best who are the unjust.

With Him are the keys of the unseen. None knows them save He; He knows what is in the land and in the sea; and there falls not a leaf save that He knows it; nor a grain in the darkness of the earth, nor aught that is moist, nor aught that is dry, save that is in His perspicuous Book. (6: 58-59)

- (65) WE KNOW THAT THERE ARE AMONG YOU THOSE WHO SAY IT IS A LIE.

Verily, it is a memorial to the pious. And verily, we know that there are amongst you those who say it is a lie. (69: 48-49)

- (66) WE KNEW THAT THEY SAID, 'IT IS ONLY SOME MORTAL WHO TEACHES HIM'.

We knew that they said, 'It is only some mortal who teaches him'. —The tongue of him they lean towards is barbarous, and this is plain Arabic. (16: 105)

- (67) WE KNOW BEST WHAT THEY SAY.

We know best what they say; nor art thou over them one to compel.

Wherefore remind, by the Qur'ān, him who fears the threat. (50: 44-45)

- (68) WE KNOW BEST WHAT THEY ATTRIBUTE TO THEE.

Repel evil by what is better. We know best what they attribute (to thee). (23: 98)

- (69) SAY, 'HE KNOWS BEST WHAT YE UTTER CONCERNING THE REVELATION'.

Or do they say, 'He has forged it?' Say, If I have forged ye cannot obtain for me aught from God; He knows best what ye utter concerning it; He is witness enough between me and you, and He is the forgiving, the merciful. (46: 7)

- (70) IF THEY WRANGLE WITH THEE, SAY 'GOD KNOWS BEST WHAT YE DO'.

But if they wrangle with thee, say, 'God best knows what ye do'. (22: 67)

- (71 i) THEY SAY WITH THEIR MOUTHS WHAT IS NOT IN THEIR HEARTS. GOD KNOWS BEST WHAT THEY DID.

And what befel you the day when the two armies met, it was by God's permission; that He might know the believers, and might know those who behaved hypocritically; for it was said to them, 'Come, fight, in God's way', or 'repel' (the foe); they said, 'If we knew how to fight we would

surely follow you'. They were that day far nigher unto misbelief than they were to faith.

They say with their mouths what is not in their hearts, but God doth know best what they did. (3: 160-161)

- (71 ii) THY LORD KNOWS BEST WHO ARE CORRUPTERS.

Of them are some who believe therein; and of them are some who do not believe therein; but thy Lord knows best who are corrupters. (10: 41)

- (72) THY LORD KNOWS BEST THE TRANSGRESSORS.

Eat then of what God's name has been pronounced over, if ye believe in His signs. What ails you that ye do not eat from what God's name is pronounced over, when He has detailed to you what is unlawful for you? Save what ye are forced to; but, verily, many will lead you astray by their fancies, without knowledge. Verily, thy Lord knows best the transgressors. (6: 118-119)

- (73) GOD KNOWS BEST WHO YOUR ENEMIES ARE.

Do ye not see those who have been given a portion of the Book? they bring error, and they wish that ye may err from the way! But God knows best who your enemies are, and God suffices as a patron, and sufficient is God as a help. (4: 47)

- (74) KEEP YOUR KNOWN ENEMIES, AND THOSE WHOM GOD KNOWS AS YOUR ENEMIES, IN DREAD OF YOUR MILITARY POWER.

Prepare ye against them what force and companies of horse ye can, to make the enemies of God, and your enemies in dread thereof, and others beside them, whom ye do not know, but God knows! and whatever ye expend in God's way He will repay you; and ye shall not be wronged. (8: 62)

- (75) HE KNOWS BEST WHO HAS ERRED FROM HIS WAY AND WHO ARE BEST GUIDED.

Call unto the way of thy Lord with wisdom and goodly warning; and wrangle with them in the kindest way; verily, thy Lord He knows best who has erred from His way, for He knows best the guided ones. (16: 126)

Thy Lord, He knows best who errs from His path, and He knows best the guided. (6: 117)

Verily, thy Lord He knows best who errs from His way; and He knows best those who are guided. (68: 7)

This is their sum of knowledge; verily thy Lord knows best who has erred from His way, and He knows best who is guided! (53: 31)

- (76) SAY, 'MY LORD KNOWS BEST WHO BRINGS GUIDANCE AND WHO IS IN OBVIOUS ERROR'.

Verily, He who hath ordained the Qur'ān for thee will restore thee to thy returning place.

Say, 'My Lord knows best who brings guidance, and who is in obvious error'. (28: 85)

- (77) YOUR LORD KNOWS BEST WHO IS MOST GUIDED IN THE WAY.

And when we favour man he turns away and retires aside, but when evil touches him he is ever in despair.

Say, 'Every one acts after his own manner, but your Lord knows best who is most guided in the way'. (17: 85-86)

- (78) DOES NOT GOD KNOW BEST THOSE WHO GIVE THANKS.

So have we tried some of them by others, that they may say, 'Are these those unto whom God has been gracious amongst ourselves?' Does not God know those who give thanks? (6: 53)

- (79) HE KNOWS BEST ABOUT YOU, WHEN HE PRODUCED YOU, AND WHEN YE WERE EMBRYOS. AND DO NOT REGARD YOURSELVES PURE. HE KNOWS BEST WHO IT IS THAT FEARS.

God's is what is in the heavens and what is in the earth, that He may reward those who do evil for what they have done; and may reward those who do good with good! those who shun great sins and iniquities,—all but venial faults,—verily, thy Lord is of ample forgiveness; He knows best about you, when He produced you from the earth, and when ye were embryos in the wombs of your mothers.

Make not yourselves out, then, to be pure; He knows best who it is that fears. (53: 32-33)

- (80) RECITE THE BOOK. BE STEADFAST IN PRAYER. GOD KNOWS WHAT YE DO.

Recite what has been revealed to thee of the Book; and be steadfast in prayer; verily, prayer forbids sin and wrong; and surely the mention of God is greater; for God knows what ye do. (29: 44)

- (80-i) O PROPHET! GOD KNOWS THAT THOU DOST PRAY.

Verily, thy Lord knows that thou dost stand up to pray nearly two-thirds of the night, or the half of it, or the third of it, as do part of those who are with thee . . . (73: 20)

- (81-ii) WHATSOEVER GOOD YE DO, GOD KNOWETH IT.

The pilgrimage is (in) well-known months: whosoever then makes it incumbent on himself (let him have neither) commerce with women, nor fornication, nor a quarrel on the pilgrimage; and whatsoever of good ye do, God knoweth it; then provide yourself for your journey; but the best provision is piety. Fear ye me ye who possess minds. (2: 193)

- (82) GOD GUIDES WHOM HE PLEASES. GOD KNOWS BEST WHO ARE TO BE GUIDED.

Verily, thou canst not guide whom thou dost like, but God guides whom He pleases; for He knows best who are to be guided. (28: 56)

- (83) WE DIRECTED ABRAHAM. ABOUT HIM WE KNEW.

And we gave Abraham a right direction before; for about him we knew. (21: 52)

- (84) HE WHO TAKES HIS LUSTS FOR HIS GOD, GOD LEADS HIM ASTRAY KNOWINGLY.

Hast thou considered him who takes his lusts for his God, and God leads him astray wittingly, and has set a seal upon his hearing and his heart, and has placed upon his eyesight dimness? Who then shall guide him after God? Will they not then mind? (45: 22)

- (85) WE DID CHOOSE THE CHILDREN OF ISRAEL KNOWINGLY.

But we saved the children of Israel from shameful woe!—from Pharaoh; verily, he was haughty, one of the extravagant! And we did choose them, wittingly, above the worlds. (44: 29-31)

- (86) YOUR LORD KNOWS YOU BEST. IF HE PLEASE HE WILL HAVE MERCY UPON YOU. HE KNOWS BEST WHAT IS IN THE HEAVENS AND THE EARTH. WE DID PREFER SOME PROPHETS OVER THE OTHERS.

And say to my servants that they speak in a kind way; verily, Satan makes ill-will between them; verily, Satan was ever unto man an open foe.

Your Lord knows you best; if He please He will have mercy upon you, or if He please He will torment you: but we have not sent thee to take charge of them.

And thy Lord best knows who is in the heavens and the earth; we did prefer some of the prophets over the others, and to David did we give the Psalms. (17: 55-57)

- (87) GOD WAS PLEASED WITH THE BELIEVERS WHEN THEY SWORE ALLEGIANCE TO THEE. HE KNEW WHAT WAS IN THEIR HEARTS. HE SENT DOWN HIS SCHECHINA UPON THEM.

God was well pleased with the believers when they did swear allegiance to thee beneath the tree; and He knew what was in their hearts, and He sent down His schechina upon them and rewarded them with a victory nigh at hand, and many spoils for them to take; for God is mighty, wise! (48: 18)

- (88) GOD KNOWS WHERE TO CONFER APOSTLEHOOD.

And when there comes to them a sign, they say, 'We will not believe until we are brought like what the apostles were brought'; God knows best where to put His message. There shall befall those who sin, meanness in God's eyes, and grievous torment for the craft they used. (6: 124)

- (89) HE GOVERNS THE AFFAIR, HE WHO IS THE KNOWER OF THE UNSEEN AND THE VISIBLE, HE WHO CREATED MAN FROM CLAY.

He governs the affair from the heaven unto the earth; then shall it ascend to him in a day, the measure of which is a thousand years of what ye number.

That is He who knows the unseen and the visible; the mighty, the merciful, who has made the best of the creation of everything and produced the creation of man from clay. (32: 4-6)

- (90) WE CAN RAISE MEN AGAIN. WE WELL KNOW WHAT THE EARTH CONSUMES OF THEM, FOR WITH US IS A BOOK THAT KEEPS (ACCOUNT).

By the glorious Qur'ān, nay, they wonder that there has come to them a warner from amongst themselves; and the misbelievers say, 'This is a wondrous thing! What, when we are dead and have become dust? That is a remote return!' We well know what the earth consumes of them, for with us is a book that keeps (account). (50: 1-4)

- (91) THE BIDDING DESCENDS BETWEEN THE HEAVEN AND THE EARTH THAT YE MAY KNOW THAT GOD HAS ENCOMPASSED ALL THINGS WITH HIS KNOWLEDGE.

God it is who created seven heavens, and of the earth the like thereof. The bidding descends between them, that ye may know that God is mighty over all, and that God has encompassed all things with His knowledge. (65: 12)

- (92) DO NOT PREVENT DIVORCED WOMEN FROM MARRIAGE. THAT IS PURER FOR YOU. GOD KNOWS AND YE KNOW NOT.

When ye divorce women, and they have reached their prescribed term, do not prevent them from marrying their (fresh) husbands, when they have agreed with each other reasonably. That is what he is admonished with who amongst you believes in God and in the last day. That is more pure for you and cleaner. But God knows and ye know not. (2: 232)

- (93) DO NOT HATE FIGHTING. PERADVENTURE YE HATE A THING, WHILE IT IS GOOD FOR YOU. GOD KNOWS, YE KNOW NOT.

Prescribed for you is fighting, but it is hateful to you. Yet peradventure that ye hate a thing while it is good for you; God knows, and ye,—ye do not know! (2: 212-213)

- (94) HAD GOD KNOWN ANY GOOD IN THE FOOLS, HE WOULD HAVE MADE THEM HEAR.

Verily, the worst of beasts in God's sight are the deaf, the dumb who do not understand. Had God known any good in them, He would have made them hear; but had He made them hear, they would have turned back and have swerved aside. (8: 22-23)

- (95) TELL YOUR CAPTIVES, IF GOD KNOWS ANY GOOD IN YOUR HEARTS HE WILL GIVE YOU BETTER THAN THAT WHICH IS TAKEN FROM YOU.

O thou prophet! Say to such of the captives as are in your hands, 'If God knows of any good in your hearts, he will give you better than that which is taken from you, and will forgive you; for God is forgiving and merciful'. (8: 71)

- (96) THE APOSTLES SAID, 'OUR LORD KNOWS THAT WE ARE SENT TO YOU'.

They (the apostles) said, 'Our Lord knows that we are sent to you, and we have only our plain message to preach'. (36: 15-16)

- (97) GOD KNOWS THAT THOU ART HIS APOSTLE.

When the hypocrites come to thee, they say, 'We bear witness that thou art surely the Apostle of God'; but God knows that thou art His Apostle: and God bears witness that the hypocrites are liars. (63: 1)

- (98) HE KNOWS WHAT GOES INTO THE EARTH AND WHAT GOES FORTH THEREFROM, WHAT COMES DOWN FROM THE SKY AND WHAT GOES UP THEREIN. HE IS WITH YOU WHERESOEVER YE BE. GOD DOTHTH LOOK ON WHAT YE DO.

He it is who created the heavens and the earth in six days, then He made for the throne; and He knows what goes into the earth and what goes forth therefrom, and what comes down from the sky and what goes up therein and He is with you wheresoever ye be: for God on what ye do doth look! (57: 4)

- (99) GOD KNOWS THE UNSEEN THINGS OF THE HEAVENS AND THE EARTH. HE LOOKS ON WHAT YE DO.

Verily, God knows the unseen things of the heavens and the earth, and God on what ye do doth look. (49: 18)

- (100) TELL THEM TO MAKE NO EXCUSES, GOD SEES YOUR WORKS, GOD THE KNOWER OF THE UNSEEN AND THE VISIBLE. HE SHALL INFORM YOU OF WHAT YE HAVE DONE.

They make excuses to you when ye return to them: Say, 'Make no excuse, we believe you not; God has informed us concerning you. God sees your works and His Apostle too!' Then shall ye be brought back unto Him who knows the unseen and the seen; and He shall inform you of that which ye have done. (9: 95)

- (101) SAY, 'GOD KNOWS BEST OF HOW LONG THE YOUTHS OF THE CAVE TARRIED. HE CAN SEE AND HEAR'.

They tarried in their cave three hundred years and nine more. Say, 'God knows best of their tarrying. His are the unseen things of the heaven and the earth—He can see! and hear!' They have no patron beside Him, nor does He let any one share in His judgment. (18: 24-25)

- (102) GOD HEARS AND SEES. HE KNOWS WHAT IS BEFORE THEM AND BEHIND THEM. UNTO HIM DO AFFAIRS RETURN.

God chooses apostles of the angels and of men; Verily, God hears and sees.

He knows what is before them and what is behind them; and unto God affairs return. (22: 74-75)

- (103) THEY MOCK AT GOD'S REMINDERS. SAY, 'MY LORD KNOWS WHAT IS SAID IN THE HEAVENS AND THE EARTH. HE HEARS AND KNOWS'.

No reminder comes to them from their Lord of late, but they listen while they mock.

And their hearts make sport thereof! And those who do wrong discourse

secretly (saying), 'Is this man aught but a mortal like yourselves? Will ye accede to magic, while ye can see?'

Say, 'My Lord knows what is said in the heavens and the earth, He hears and knows'. (21: 2-4)

- (104) O BELIEVERS! GOD WILL TRY YOU THAT HE MAY KNOW WHO FEARS HIM IN SECRET, AND FOR THE TRANSGRESSOR IS GRIEVOUS WOE.

O ye who believe! God will try you with something of the game that your hands and your lances take, that God may know who fears Him in secret; and whoso transgresses after that for him is grievous woe. (5: 95)

- (105) WHAT BEFELL YOU WAS BY GOD'S PERMISSION THAT HE MIGHT KNOW THE BELIEVERS AND MIGHT KNOW THE HYPOCRITES.

And what befell you the day when the two armies met, it was by God's permission; that He might know the believers, and might know those who behaved hypocritically; for it was said to them, 'Come, fight in God's way', or repel (the foe). (3: 160 bis)

- (106) IF A SORE TOUCH YOU AS IT HAS TOUCHED PEOPLE BEFORE, WE ALTERNATE THE DAYS AMONGST MANKIND THAT GOD MAY KNOW WHO IT IS THAT BELIEVES.

If a sore touch you, a sore like it has touched people: these are days which we make to alternate amongst mankind that God may know who it is that believe, and may take from you witnesses (or martyrs); for God loves not the unjust. (3: 134)

- (107) WE SENT APOSTLES AND THE BOOK THAT GOD MIGHT KNOW WHO HELPS HIM AND HIS APOSTLES IN SECRET.

We did send our apostles with manifest signs; and we did send down among you the Book and the balance; that men might stand by justice; and we sent down iron in which is both keen violence and advantages to me; and that God might know who helps Him and His apostles in secret; verily, God is strong and mighty! (57: 25)

- (108) WE HAVE NOT APPOINTED THE QIBLA SAVE THAT WE MIGHT KNOW WHO FOLLOWS THE APOSTLES FROM HIM WHO TURNS UPON HIS HEELS.

We have not appointed the qibla on which thou wert agreed, save that we might know who follows the Apostle from him who turns upon his heels; although it is a great thing save to those whom God doth guide . . . (2: 138)

- (109) SOLOMON HAD NO AUTHORITY ON THEM, SAVE THAT WE MIGHT KNOW WHO IT WAS THAT BELIEVED IN THE HEREAFTER FROM HIM WHO AMONGST THEM WAS IN DOUBT. HE GUARDS (= WATCHES) EVERYTHING.

Yet had he no authority over them, save that we might know who it was that believed in the hereafter from him who amongst them was in doubt; for thy Lord guards everything. (34: 20)

- (110) WE WILL TRY YOU UNTIL WE KNOW THOSE AMONG YOU WHO FIGHT AND THE PATIENT.

But we will try you until we know those among you who fight strenuously, and the patient; and we will try the reports concerning you. (47: 33)

- (111) HE KNOWS THE UNSEEN AND LETS NONE KNOW HIS UNSEEN SAVE SUCH APOSTLE HE IS PLEASED WITH. HE SENDS BEFORE APOSTLES A GUARD THAT HE MAY KNOW THAT THEY HAVE DELIVERED THE ERRANDS. HE COMPASSES WHAT THEY HAVE.

Say, 'I know not if what we are threatened with be nigh, or if my Lord will set for it a term. He knows the unseen, and He lets no one know His unseen, save such apostle as He is well pleased with: for, verily He sends, marching before him a guard! that He may know that they have delivered the errands of their Lord for He compasses what they have, and reckons everything by number. (72: 26-28)

- (112) WE MADE THEM DEAF IN THE CAVE FOR A NUMBER OF YEARS. THEN RAISED THEM THAT WE MIGHT KNOW WHICH OF THE TWO CREWS COULD BEST CALCULATE THE TIME OF THEIR TARRYING.

And we struck their ears (with deafness) in the cave for a number of years.

Then we raised them up again, that we might know which of the two crews could best calculate the time of their tarrying. (18: 10-11)

- (113) DO YE THINK THAT YE CAN ENTER PARADISE WHEN GOD DOES NOT YET KNOW THOSE OF YOU WHO FOUGHT STRENUOUSLY OR KNOW THE PATIENT?

Do ye think that ye can enter Paradise when God does not yet know those of you who have fought well, or know the patient? (3: 136)

- (114) DID YE RECKON THAT YE WILL BE LEFT WHEN GOD KNOWS NOT YET THOSE OF YOU WHO FOUGHT STRENUOUSLY.

Did ye reckon that ye would be left, when God knows not as yet those of you who fought strenuously, and who did not take other than God and His Apostle, and the believers for an intimate friend? (9: 16)

- (115) WE WILL TRY THEM AS WE TRIED PEOPLE BEFORE GOD WILL SURELY KNOW THOSE WHO ARE TRUTHFUL AND THOSE WHO LIE.

Do men then reckon that they will be left alone to say: 'We believe', and not be tried?

We did try those who were before them, and God will surely know those who are truthful, and He will surely know the liars. (29: 1-2)

- (116) GOD KNOWS BEST WHAT IS IN THE BREASTS OF THE WORLDS. HE WILL SURELY KNOW THOSE WHO BELIEVE AND THE HYPOCRITES.

... does not God know best what is in the breasts of the worlds? God will surely know those who believe, and will surely know the hypocrites. (29: 9-10)

- (117) THERE ARE MEN WHO SAY THEY BELIEVE, BUT THEY DEEM THE TRIALS OF GOD LIKE HIS TORMENT, AND BOAST OF BEING WITH YOU WHEN YOU WIN A VICTORY. GOD WILL SURELY KNOW THE BELIEVERS AND THE HYPOCRITES.

And there are among men who say, 'We believe in God' but when they are hurt in God's cause they deem the trials of men like the torment of God; but if help comes from thy Lord they will say, 'Verily, we were with you!' Does not God know best what is in the breasts of the world? God will surely know those who believe, and will surely know the hypocrites. (29: 9-10)

- (118) GOD HAS VERIFIED THY VISION OF VICTORY, O PROPHET! HE KNEW WHAT YE KNEW NOT.

God truly verifies for His Apostle the vision that ye shall verily enter the Sacred Mosque, if God please, in safety with shaven heads or cut hair, ye shall not fear; for He knows what ye know not, and He has set for you, beside that, a victory nigh at hand. (48: 27)

- (119) HE KNOWS THAT THERE WILL BE OF YOU SOME WHO ARE SICK (OF HEARTS) AND OTHERS WHO CRAVE THE GRACE OF GOD.

Verily, thy Lord knows that thou dost stand up to pray nearly two-thirds of the night, or the half of it, or the third of it, as do part of those who are with thee; for God measures the night and the day; He knows that ye cannot calculate it, and He turns relentant towards you.

So read what is easy of the Qur'ān. He knows that there will be of you some who are sick and others who beat about in the earth craving the Grace of God, and others who are fighting in the cause of God. Then read what is easy of it and be steadfast in prayer, and give alms, and lend to God a goodly loan, for what ye send forward for yourselves of good ye will find it with God. It is better and a greater hire; and ask ye pardon of God: verily, God is forgiving, merciful! (73: 20 bis)

- (120) FEAR YOUR LORD AND DREAD THE DAY OF SEVERE JUSTICE. GOD'S PROMISE IS TRUE. WITH GOD IS THE KNOWLEDGE OF THE HOUR. HE KNOWS WHAT IS IN THE WOMBS. NO SOUL KNOWS WHAT IT SHALL EARN TOMORROW, OR WHERE IT SHALL DIE. VERILY GOD IS KNOWING, WELL-AWARE.

O ye folk! fear your Lord and dread the day when the father shall not atone for his son, nor shall the child atone aught for its parent.

Verily, the promise of God is true! Say, 'Let not the life of this world beguile you; and let not the beguiler beguile you concerning God'.

Verily, God, with Him is the knowledge of the Hour; and He sends down the rain; and He knows what is in the wombs; and no soul knows what it is that it shall earn tomorrow; and no soul knows in what land it shall die; verily, God is knowing, well-aware! (31: 32-34)

- (121) SAID GOD TO ANGELS, 'I KNOW WHAT YE KNOW NOT'.

And when thy Lord said unto the angels, 'I am about to place a vice regent in the earth', they said, 'Wilt thou place therein one who will

do evil therein, and shed blood? We celebrate Thy praise and hallow Thee'. Said (the Lord), 'I know what ye know not'. (2: 28)

- (122) SAID THE LORD TO ANGELS, 'DID I NOT SAY I KNOW THE SECRETS OF THE HEAVENS AND THE EARTH AND I KNOW WHAT YE SHOW AND WHAT YE HIDE?'

Said the Lord, 'O Adam! declare to them their names'; and when he had declared to them their names He said, 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what ye show and what ye are hiding?' (2: 31)

- (123) DO NOT STRIKE PARABLES FOR GOD. GOD KNOWS WHAT YE DO NOT KNOW.

Do not strike out parables for God! Verily, God knows, but ye do not know. (16: 76)

- (124) SAY, 'THE KNOWLEDGE OF THE HOUR IS WITH GOD'.

The folk will ask thee about the Hour; say, 'The knowledge thereof is only with God, and what is to make thee perceive that the Hour is haply nigh?' (33: 63)

They will ask you about the Hour, for what time it is fixed?—say, 'The knowledge thereof is only with my Lord; none shall manifest it at its time but He; it is heavy in the heavens and the earth, it will not come to you save on a sudden'. They will ask as though thou wert privy to it, say, 'The knowledge thereof is only with God',—but most folk do not know. (7: 186, 187)

- (125) TO HIM IS REFERRED THE KNOWLEDGE OF THE HOUR. NO FRUITS COME FORTH, NO FEMALE CONCEIVES, OR IS DELIVERED SAVE WITH HIS KNOWLEDGE.

To Him is referred the knowledge of the Hour: and no fruits come forth from their husks, and no female conceives, or is delivered, save with His knowledge.

And the day when He shall call to them, 'Where are the partners ye did join with me?' they shall say; 'We do own to thee there is no witness amongst us!' (41: 47)

- (126) NONE IN THE HEAVENS OR THE EARTH KNOWS THE UNSEEN AND THE VISIBLE. AND THEY KNOW NOT WHEN THEY SHALL BE RAISED.

Say, 'None in the heavens or the earth knows the unseen save only God; but they perceive not when they shall be raised!'—nay, but they are in doubt concerning it! nay, but they are blind! (27: 66-68)

- (127) SAY, 'I KNOW NOT IF WHAT YE ARE THREATENED WITH BE NIGH. GOD KNOWS THE UNSEEN, LETS NONE KNOW HIS UNSEEN SAVE SUCH APOSTLE AS HE IS PLEASED WITH'.

Say, 'I know not if what ye are threatened with be nigh, or if my Lord will set for it a term. He knows the unseen and He lets no one know His unseen, save such apostle as He is well pleased with...' (72: 26-27)

- (128) NONE KNOWS THE INTERPRETATION OF THE AMBIGUOUS VERSES EXCEPT GOD.

He it is who has revealed to thee the Book, of which there are some verses that are decisive, they are the mother of the Book; and others ambiguous; but as for those in whose heart is perversity, they follow what is ambiguous and do crave for sedition, craving for (their own) interpretation of it; but none knows the interpretation of it except God. But those who are well-grounded in knowledge say, 'We believe in it; it is all from our Lord;' but none will remember save those who possess minds. (3: 5)

- (129) NONE KNOWS THE HOSTS OF THY LORD SAVE HIMSELF.

Thus God leads astray whom He pleases, and guides whom He pleases: and none knows the hosts of thy Lord save Himself; and it is only a reminder to mortals. (74: 34)

- (130) SAY, 'THE KNOWLEDGE IS WITH GOD ALONE. I AM BUT A PLAIN WARNER'.

Say, 'The knowledge is only with God; and I am but a plain warner!' (67: 26)

- (131) NONE KNOWS THE ACCOUNT OF BYGONE PEOPLES SAVE GOD.

Has not the story come to you of those who were before you, of the people of Noah, and 'Ād, and Thamūd, and those who came after them? none knows them save God. Apostles came unto them with manifest signs; but they thrust their hands into their mouths and said, 'Verily, we disbelieve in that which ye are sent with, and we are in hesitating doubt concerning that to which ye call us. (14: 9-10)

- (132) DO YE SAY THAT ABRAHAM AND ISHMAEL ETC. WERE JEWS? SAY, 'ARE YE MORE KNOWING THAN GOD?'

Do ye say that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say, 'Are ye more knowing than God? Who is more unjust than one who conceals a testimony that he has from God?' But God is not careless of what ye do. (2: 134)

- (133) WHY DO YE DISPUTE ABOUT ABRAHAM? GOD KNOWS AND YE DO NOT KNOW. ABRAHAM WAS NOT A JEW NOR A CHRISTIAN NOR AN IDOLATER. HE WAS A ḤANĪF RESIGNED.

O people of the Book, why do ye dispute about Abraham, when the law and the gospel were not revealed until after him? What do ye not understand? Here ye are, disputing about what ye have some knowledge of; why then do ye dispute about what ye have no knowledge of? God knows and ye know not.

Abraham was not a Jew, nor yet a Christian, but he was a Ḥanīf resigned, and not of the idolaters. (3: 58-60)

- (134) SAY, 'HE SENT DOWN WHO KNOWS THE SECRET IN THE HEAVENS AND THE EARTH'.

Say, 'He sent it down who knows the secret in the heavens and the earth; verily, He is ever forgiving, merciful' (25: 7)

- (135) WE WILL MAKE THEE RECITE AND THOU SHALT NOT FORGET SAVE WHAT GOD PLEASES. HE KNOWS THE OPEN AND THE CONCEALED.

We will make thee recite, and thou shalt not forget save what God pleases. Verily, He knows the open and what is concealed; and we will send thee easily to ease. (87: 6-8)

- (136) GOD KNOWS BEST WHAT HE SENDS DOWN.

And whenever we change one verse for another, —God knows best what He sends down. They say, 'Thou art but a forger!'—Nay, most of them do not know. (16: 103)

- (137) WE HAVE BROUGHT THEM A BOOK EXPLAINING IT IN KNOWLEDGE.

Now we have brought them a book explaining it in knowledge, a guidance and a mercy to a people who believe. (7: 50)

- (138) KNOW THAT IT IS REVEALED BY THE KNOWLEDGE OF GOD.

Or they will say, 'He hath devised it;' say, 'Bring ten Sūrahs like it devised; and call upon whom ye can beside God, if ye do tell the truth!' And if they do not answer, then know that it is revealed by the knowledge of God, and that there is no god but He—are ye then resigned? (11: 16-17)

- (139) HE REVEALED IT IN HIS KNOWLEDGE.

But God bears witness to what He has revealed to thee: He revealed it in His knowledge, and the angel bears witness too; though God is witness enough. (4: 164)

- (140) SAY, 'MY GOD HURLS FORTH THE TRUTH, HE WELL-KNOWS THE UNSEEN'.

Say, 'I do not ask you for it a hire; that is for yourselves; my hire is only from God, and He is witness all over'.

Say, 'Verily, my Lord hurls forth the truth; and He well knows the unseen'. (34: 46-47)

- (141) WE KNEW WHAT SPEECH OF THE IDOLATERS STRAITENED THY BREAST.

Who place with God other gods; but they at length shall know!

And we knew that thy breast was straitened at what they say. (15: 96-97)

- (142) FULL WELL WE KNOW THAT WHAT THE MISBELIEVERS SAY GRIEVES THEE.

Losers are they who disbelieve in meeting God, until when the hour comes suddenly upon them they say, 'Woe is us for our neglect thereof!' for they shall bear their burdens on their backs, evil is what they bear.

The life of this world is nothing but a game and a sport, and surely the next abode were better for those who fear. What! do they not understand?

Full well we know that verily that which they say grieves thee; but they do not call thee only a liar, for the unjust gainsay the signs of God. (6: 31-33)

- (143) URGE THE BELIEVERS TO FIGHT O PROPHET! GOD KNOWS THAT THERE IS WEAKNESS IN YOUR ARMIES.

O thou prophet! urge on the believers to fight. If there be of you twenty patient men, they shall conquer two hundred; if there be of you a hundred, they shall conquer a thousand of those who misbelieve, because they are a people who did not discern.

Now has God made it light for you; He knows that there is a weakness amongst you: but if there be of you a thousand, they will conquer two thousand, by the permission of God,—for God is with the patient! (8: 66-67)

- (144) HENCEFORTH YE CAN COMMERCE WITH YOUR WIVES ON THE HIGHT OF THE FAST. GOD KNOWS THAT YE DID DEFRAUD YOURSELVES.

Lawful for you on the night of the fast is commerce with your wives; they are a garment unto you, and ye a garment unto them. God knows that ye did defraud yourselves, wherefrom He has turned towards you and forgiven you ... (2: 183)

- (145) THEY WORSHIP OTHER GODS. SAY, 'CAN YE INFORM GOD OF WHAT HE KNOWS NOT?'

They worship beside God what can neither harm them nor profit them, and they say, 'These are our intercessors with God!' Say, 'Will ye inform God of aught in the heavens or the earth, that He knows not of?' Celebrated be His praise! and exalted be He above what they associate with Him! (10: 19)

- (146) THEY JOIN PARTNERS WITH GOD. SAY, 'CAN YE INFORM GOD OF WHAT HE KNOWS NOT?'

Shall He who is standing over every soul (to note) what it has earned—? And they join partners with God! Say, 'Name them; can ye inform Him of what He does not know in the earth? Or is it for names sake only (that ye call upon them)? ...' (13: 33)

- (147) SAY, 'WILL YE TEACH YOUR RELIGIONS O MISBELIEVERS WHEN GOD KNOWS WHAT IS IN THE HEAVENS AND THE EARTH?'

Say, 'Will ye teach God your religion?' when God knows what is in the heavens and what is in the earth, and God all things doth know! (49: 16)

- (148) GOD NEVER TOOK A SON OR A PARTNER. HE KNOWS THE UNSEEN AND THE VISIBLE. EXALTED BE HE ABOVE WHAT THEY JOIN WITH HIM.

God never took a son, nor was there ever any god with Him;—then each god would have gone off with what he had created, and some would have exalted themselves over others,—celebrated be His praise over what they attribute (to Him)!

He who knows the unseen and the visible, exalted be He above what they join with Him. (23: 93-94)

- (149) THE KNOWER OF THE UNSEEN AND THE VISIBLE. THE MERCIFUL, THE COM-PASSIONATE.

He is God than whom there is no god; who knows the unseen and the visible; He is the merciful and the compassionate! (59: 22)

- (150) NO FEMALE BEARS OR IS DELIVERED EXCEPT BY HIS KNOWLEDGE. NOR DOES THE AGED ONE REACH OLD AGE OR IS AUGHT DIMINISHED FROM HIS LIFE WITHOUT IT IS IN THE BOOK.

God created you from earth, then from a clot, then He made you pairs; and no female bears or is delivered, except by His knowledge; nor does he who is aged reach old age, or is aught diminished from his life, without it is in the Book; verily, that is easy unto God. (35: 12)

- (151) SAID NOAH, 'GOD KNOWS BEST WHAT IS IN THE SOULS OF THOSE WHOM YOUR EYES DESPISE'.

I do not say that I have the treasures of God; nor do I know the unseen; nor do I say, 'Verily, I am an angel'; nor do I say of those whom your eyes despise, 'God will never give them any good!'—God knows best what is in their souls—verily, then should I be of the unjust. (11: 33)

- (152) SAID JESUS, 'THOU WOULDST HAVE KNOWN O LORD, IF I HAD CLAIMED TO BE GOD. THOU KNOWEST WHAT IS IN MY SOUL'.

And when God said, 'O Jesus, son of Mary! is it thou who didst say to me, "take me and my mother for two gods, beside God?"' He said, 'I celebrate Thy praise! what ails me that I should say what I have no right to? If I had said it Thou wouldst have known it; Thou knowest what is in my soul, but I know not what is in Thy soul; verily, Thou art one who knoweth the unseen'. (5: 116)

- (153) SAID ABRAHAM, 'O LORD! THOU KNOWEST WHAT WE HIDE AND PUBLISH. NAUGHT IS HID FROM GOD. HE HAS BESTOWED CHILDREN ON ME. HE HEARS PRAYER'.

O our Lord! verily, Thou knowest what we hide and what we publish; for naught is hid from God in the earth or in the sky. Praise to God who hath bestowed on me, notwithstanding my old age, Ishmael and Isaac!—verily, my Lord surely hears prayer. (14: 41)

- (154) SAID SHO'AIB, 'GOD KNOWS BEST WHAT YE DO'.

Said he, 'My Lord knows best what ye do'. (26: 188)

- (155) SAID MOSES, 'MY LORD KNOWS BEST WHO COMES WITH GUIDANCE FROM HIM, AND WHOSE SHALL BE THE ISSUE OF THE ABODE. VERILY THE UNJUST WILL NOT PROSPER'.

And when Moses came to them with our manifest signs, they said, 'This is only sorcery devised; and we have not heard of this amongst our fathers of yore'.

Moses said, 'My Lord knows best who comes with guidance from Him,

and whose shall be the issue of the abode. Verily, the unjust will not prosper'. (28: 36-37)

- (156) SAID HŪD, 'KNOWLEDGE IS WITH GOD ALONE. BUT I WILL PREACH TO YOU WHAT I AM SENT WITH'.

Said he (Hūd), 'Knowledge is only with God: but I will preach to you that which I am sent with, though I see you are a people who are ignorant'. (46: 22)

- (157) SAID MOSES, 'THE KNOWLEDGE OF FORMER GENERATIONS IS WITH MY LORD IN A BOOK'.

Said he (Pharaoh), 'And what of the former generations?'

He said, 'The knowledge of them is with my Lord in a book; my Lord does not go astray nor forgets!' (20: 53-54)

- (158) WHEN WE RAISED THE YOUTHS OF THE CAVE FROM SLUMBER THEY SAID, 'YOUR LORD KNOWS BEST OF YOUR TARRYING'.

Thus did we raise them up that they might question each other. Spake a speaker amongst them, 'How long have ye tarried?' They said, 'We have tarried a day or part of a day'. They said, 'Your Lord knows best your tarrying; so send one of you with this coin of yours to the city, and let him look which of them has purest food, and let him bring you provision thereof; and let him be subtle and not let any one perceive you'. (18: 18)

- (159) SAID THEIR PEOPLE, 'THEIR GOD KNOWS BEST ABOUT THEM'.

Thus did we make their people acquainted with their story, that they might know that God's promise is true; and that the Hour, there is no doubt concerning it. When they disputed amongst themselves concerning their affair, and said, 'Build a building over them, their Lord knows best about them . . .' (18: 20)

- (160) SAID JOSEPH, 'GOD KNOWS BEST WHAT YE DESCRIBE'.

They said, 'If he has stolen, a brother of his has stolen before him'.

But Joseph kept secret in his soul and disclosed it not to them. Said he, 'Ye are in a bad case, and God knows best about what ye describe'. (12: 77)

- (161) SAID SHO'AIB, 'WHAT AILS US THAT WE SHOULD RETURN THERETO UNLESS THAT GOD OUR LORD SHOULD PLEASE? OUR LORD EMBRACES EVERYTHING IN HIS KNOWLEDGE'.

Said the crowd of those who were big with pride amongst His people, 'We will of a surety turn thee out, O Sho'aib! and those who believe with thee, from our village; or else thou shalt return unto our faith.' Said he, 'What even if we be averse therefrom? We shall have devised a lie against God if we return unto your faith, after God has saved us from it; and what should ail us that we should return thereto unless that God our Lord should please? Our Lord embraces everything in His knowledge; on God do we rely'. (7: 86-87)

- (162) SAID MOSES, 'HE EMBRACETH EVERYTHING IN HIS KNOWLEDGE'.

'Your God is only God who,—there is no God but He,—He embraceth everything in His knowledge'. (20: 98)

- (163) SAID ABRAHAM, 'I FEAR NOT WHAT YE ASSOCIATE WITH HIM UNLESS MY LORD SHOULD WISH FOR ANYTHING. MY LORD COMPREHENDS ALL THINGS IN HIS KNOWLEDGE'.

And his people disputed with him; he said, 'Do ye dispute with me concerning God, when He has guided me? but I fear not what ye associate with Him, unless my Lord should wish for anything. My Lord doth comprehend all things in His knowledge, will ye not then remember?' (6: 80)

- (164) FOR SOLOMON WE SUBJECTED THE WIND BLOWING STORMILY, FOR ALL THINGS DID WE KNOW.

And to Solomon (we subjected) the wind blowing stormily, to run on at his bidding to the land which we have blessed,—for all things did we know. (21: 81)

- (165) THOSE WHO BEAR THE THRONE CELEBRATE THE PRAISE OF GOD AND SAY, 'O LORD, THOU EMBRACETH ALL THINGS IN MERCY AND KNOWLEDGE. THEN PARDON THOSE WHO TURN REPENTANT'.

Those who bear the throne and those around it celebrate the praise of their Lord, and believe in Him, and ask pardon for those who believe. 'Our Lord! thou dost embrace all things in mercy and knowledge, then pardon those who turn repentant and follow thy way, and guard them from the torment of hell'. (40: 7)

- (166) FOR THE SCANDAL-MONGERER IS GRIEVOUS WOE. GOD KNOWS, YE DO NOT KNOW.

Verily, those who love that scandal should go abroad amongst those who believe, for them is grievous woe, in this world and the next; for God knows, but ye do not know. (24: 18-19)

- (167) MOSES AND HIS COMPANION FOUND A SERVANT OF OUR SERVANTS WHOM HE HAD GIVEN KNOWLEDGE FROM BEFORE US.

Then they found a servant of our servants to whom we had given mercy from ourselves, and had taught him knowledge from before us. (18: 64)

- (168) THE APOSTLES SHALL SAY ON THE RESURRECTION DAY, 'THOU ART HE WHO KNOWETH THE UNSEEN'.

On the day when God shall assemble the apostles and shall say, 'How were ye answered?' they will say, 'We have no knowledge; verily, thou art He who knoweth the unseen'. (5: 108)

- (169) WE WILL KNOW BEST WHAT THE SINNERS SHALL WHISPER ON THE RESURRECTION DAY.

On the day when the trumpet shall be blown, and we will gather the sinners in that day blue-eyed.

They shall whisper to each other, 'Ye have only tarried ten days'.

We know best what they say, when the most exemplary of them in his way shall say, 'Ye have only tarried a day'. (20: 102-104)

- (170) GOD KNOWS BEST WHAT 'IMRĀN'S WIFE BROUGHT FORTH.

When 'Imrān's wife said, 'Lord! I have vowed to thee what is within my womb, to be dedicated unto Thee, receive it then from me. Verily, Thou dost hear and know'. And when she brought it forth, she said, 'Verily, I have brought it forth a female—' but God knew best what she brought forth; and a male is not like a female—'I have called her Mary, and I seek a refuge in Thee for her and for her seed from Satan the pelted'. (3: 31)

GROUP B

GOD IS 'ALĪM (KNOWING)

Ba

- (171) THY LORD DECIDES BETWEEN THEM BY HIS JUDGEMENT. HE IS MIGHTY, KNOWING.

Verily, thy Lord decides between them by His judgement, for He is mighty, knowing. (27: 80)

- (172) SAY, 'OUR LORD SHALL ASSEMBLE US AND OPEN BETWEEN US WITH ḤAQQ. HE IS THE OPENER WHO KNOWS'.

Say, 'Ye shall not be asked about what we have sent, nor shall we be asked about what ye do.

Our Lord shall assemble us together; then He shall open between us in truth, for He is the opener who knows.' (34: 24-25)

- (173) MOST OF THEM FOLLOW SUSPICION. SUSPICION AVAILS NOT. GOD KNOWS WHAT THEY DO.

But most of them follow only suspicion; verily, suspicion does not avail against the truth at all; verily, God knows what they do. (10: 37)

- (174) YEA, GOD KNOWS WHAT YE DO, WHEREFORE ENTER THE DOORS OF HELL.

Those whom the angels took away were wronging themselves; then they offered peace: 'We have done no evil.'—'Yea! verily, God knows what ye did.

Wherefore enter ye the doors of hell, to dwell therein for aye; for ill is the resort of the proud'. (16: 30-31)

- (175) LET NOT THY SOUL BE WASTED IN SIGHING FOR THEM. GOD KNOWS WHAT THEY DO.

What! is he whose evil act is made seemly for him, so that he looks upon it as good,—? Verily, God leads astray whom He pleases and guides whom He pleases; let not thy soul then be wasted in sighing for them; verily, God knows what they do. (35: 9)

- (176) GOD IS KNOWING AS TO THE WRONG-DOERS.

Say, 'If the abode of the future with God is yours alone and not mankind's: long for death then if ye speak the truth'.

But they will never long for it because of what their hands have sent on before; but God is knowing as to the wrong-doers. (2: 88-89)

- (177) BUT WHEN IT WAS WRITTEN FOR THE CROWD OF THE CHILDREN OF ISRAEL TO FIGHT, THEY TURNED THEIR BACK, SAVE A FEW OF THEM. AND GOD KNOWS WHO ARE THE EVIL-DOERS.

Dost thou not look at the crowd of the children of Israel after Moses' time, when they said to a prophet of theirs, 'Raise up for us a king, and we will fight in God's way'? He said, 'Will ye perhaps, if it be written down for you to fight, refuse to fight?' They said, 'And why should we not fight in God's way, now that we are dispossessed of our homes and sons?' But when it was written down for them to fight they turned back, save a few of them, and God knows who are evil-doers. (2: 247)

- (178) IF THEY TURN THEIR BACK, GOD KNOWS THE EVIL-DOERS.

But if they turn back, God knows the evil-doers. (3: 56)

- (179) GOD KNOWS THE UNJUST.

Say, 'O ye who are Jews! if ye pretend that ye are clients of God, beyond other people, then wish for death if ye do speak the truth!'

But they never wish for it, through what their hands have sent before! but God knows the unjust. (62: 6-7)

Had they gone forth with you they would have made you more trouble, and they would have hurried about amongst you craving a sedition; amongst you are some who listened to them; but God knows those who are unjust! (9: 47)

- (180) WHAT HARM WOULD IT DO THEM IF THEY BELIEVED IN GOD AND THE LAST DAY, AND EXPENDED IN ALMS? BUT GOD KNOWS ABOUT THEM.

What harm would it do them if they believed in God, and in the last day, and expended in alms of what God has provided them with? but God knows about them. (4: 43)

- (181) THE TRAVELLERS KEPT JOSEPH A SECRET BUT GOD KNEW WHAT THEY WERE DOING.

And travellers came and sent their water-drawer; and he let down his bucket. Said he, 'O glad tidings! this is a youth'. And they kept him secret, as a chattel; but God knew what they were doing. (12: 19)

- (182) GOD KNOWS BEST WHAT IS IN YOUR HEARTS. HE IS KNOWING, CLEMENT.

Put off whomsoever thou wilt of them and take to thyself whomsoever thou wilt, or whomsoever thou cravest of those who thou hast deposed, and it is no crime against thee. That is nigher to cheering their eyes and that they should not grieve, and should be satisfied with what thou dost bring them all; but God knows best what is in your hearts¹); and God is knowing, clement. (33: 51)

- (183) CONCEAL NOT TESTIMONY, FOR HE WHO CONCEALS IT, SINFUL IS HIS HEART. GOD KNOWS WHAT YE DO.

But if ye be upon a journey, and ye cannot find a scribe, then let a pledge be taken. But if one of you trust another, then let him who is trusted surrender his trust, and let him fear God his Lord, and conceal not testimony, for he who conceals it, verily, sinful is his heart: God knows what ye do. (2: 283)

- (184) ENTER NOT PRIVATE HOUSES WITHOUT PERMISSION. GOD KNOWS WHAT YE DO.

O ye who believe! enter not into houses which are not your own houses, until ye have asked leave and saluted the people thereof, that is better for you; haply ye may be mindful. And if ye find no one therein, then do not enter them until permission is given you, and if it be said to you, 'Go back!' then go back, it is purer for you; for God of what ye do doth know. (24: 27-28)

- (185) O YE APOSTLES! DO RIGHT. I KNOW WHAT YE DO.

O ye apostles! eat of the good things and do right; verily, what ye do I know! (23: 53)

- (186) ALL WHO ARE IN THE HEAVENS AND THE EARTH CELEBRATE HIS PRAISES. EACH ONE KNOWS ITS PRAYERS. GOD KNOWS WHAT THEY DO.

Hast thou not seen that God, all who are in the heavens and the earth celebrate His praises, and the birds too spreading out their wings; each one knows its prayer and its praise and God knows what they do. (24: 41)

- (187) THE BELIEVERS WILL NOT SHRINK FROM FIGHTING STRENUOUSLY IN GOD'S WAY. GOD KNOWS THOSE WHO FEAR.

Those who believe in God and in the last day will not beg off from fighting strenuously with their wealth and their persons; but God knows those who fear. (9: 44)

- (188) THERE IS NO CRIME FOR PILGRIMS IF THEY GO ROUND ŞAFĀ AND MARWAH. HE WHO OBEYS HIS OWN IMPULSE TO A GOOD WORK, GOD IS GRATEFUL AND DOTH KNOW.

Verily, Şafā and Marwah are of the beacons of God, and he who makes the pilgrimage unto the House, or visits it, it is no crime for him

¹) Prof. Palmer's translation: "their hearts". The original is قُلُوبِكُمْ.

to compass them both about; and he who obeys his own impulse to a good work,—God is grateful and doth know. (2: 153)

- (189) WHATSOEVER GOOD YE DO, OF IT GOD KNOWS.

They will ask thee a decision about women; say 'God decides for you about them, and that which is released to you in the Book; about orphan women to whom ye do not give that is prescribed for them, and whom ye are averse from marriage; and about weak children; and that ye stand fairly by orphans;—and what ye do of good, verily, that God knows'. (4: 126)

- (190) WHAT YE DO OF GOOD, GOD WILL NOT DENY. GOD KNOWS THOSE WHO FEAR.

What ye do of good surely God will not deny, for God knows those who fear. (3: 111)

- (191) THOSE WHO FLEE AND DIE IN GOD'S WAY, GOD WILL PROVIDE THEM WITH A GOODLY PROVISION. GOD IS KNOWING, CLEMENT.

And those who flee in God's way, and then are slain or die, God will provide them with a goodly provision; for, verily, God is the best of providers.

He shall surely make them enter by an entrance that they like; for, verily, God is knowing, clement. (22: 57-58)

- (192) WHAT YE EXPEND IN CHARITY, GOD KNOWS IT.

Ye cannot attain to righteousness until ye expend in alms of what ye love. But what ye expend in alms, that God knows. (3: 86)

They will ask thee what they are to expend in alms: say, 'Whatsoever good ye expend it should be for parents and kinsmen, and the orphans and the poor, and the son of the road; and whatsoever good ye do, verily, of it God knows'. (2: 211)

Thou art not bound to guide them; but God guides whom He will; and whatever good ye expend it is for yourselves, and do not expend save craving for God's face. And what ye expend of good, it shall be repaid you, and ye shall not be wronged,—unto the poor who are straitened in God's way, and cannot knock about in the earth. The ignorant think them to be rich because of their modesty; ye will know them by their mark, they do not beg from men importunately; but what ye spend of good, God knows. (2: 274)

- (193) IF THE QUARRELLING HUSBAND AND WIFE WISH FOR RECONCILIATION, GOD WILL ARRANGE BETWEEN THEM. GOD IS KNOWING, AND AWARE.

And if ye fear a breach between the two, then send a judge from his people and a judge from her people. If they wish for reconciliation, God will arrange between them; verily, God is knowing and aware. (4: 39)

- (194) THEY SAID, 'HOW CAN THE KINGDOM BE OF TĀLŪT OVER US; WHEN HE IS NOT WEALTHY?' THEIR PROPHET SAID, 'GOD HAS CHOSEN HIM AND GIVEN

HIM KNOWLEDGE. GOD GIVES KINGDOM TO WHOM HE WILL. HE COMPREHENDS AND KNOWS'.

Then their prophet said to them, 'Verily, God has raised up for you Ṭālūt as a king'; they said, 'How can the kingdom be his over us; we have more right to the kingdom than he, for he has not an amplitude of wealth?' He said, 'Verily, God has chosen him over you, and has provided him with an extent of knowledge and of form. God gives the kingdom unto whom He will; God comprehends and knows'. (2: 248)

- (195) SAY, 'TRUE GUIDANCE IS GOD'S, THAT ONE SHOULD BE GIVEN LIKE WHAT YE ARE GIVEN'. SAY, 'GRACE IS IN GOD'S HANDS. HE GIVES IT TO WHOM HE PLEASES, FOR HE COMPREHENDS AND KNOWS'.

Do not believe save one who followeth your religion.

Say, 'Verily, the (true) guidance is the guidance of God, that one should be given like what ye are given'. Or would they dispute with you before your Lord, say, 'Grace is in the hand of God, He gives it to whom he pleases, for God both comprehends and knows. (3: 66)

- (196) THUS WE DEvised A STRATAGEM FOR JOSEPH. WE RAISE THE RANK OF WHOM WE PLEASE. AND OVER EVERY POSSESSOR OF KNOWLEDGE IS ONE WHO KNOWS.

And he began with their sacks before the sacks of his brother; then he drew it forth from his brother's sack. Thus did we devise a stratagem for Joseph. He could not take his brother by the king's religion except God pleased; we raise the degrees of whomsoever we please, and over every possessor of knowledge is one who knows. (12: 76)

- (197) O BELIEVERS! WHOSO TURNS AWAY FROM RELIGION, GOD WILL REPLACE THEM BY PEOPLE WHOM HE WILL LOVE, LOWLY TO BELIEVERS, LOFTY TO UNBELIEVERS, STRENUOUS IN GOD'S WAY. THAT IS GOD'S GRACE. HE GIVES IT TO WHOM HE WILL. GOD COMPREHENDS AND KNOWS.

O ye who believe! whoso is turned away from his religion—God will bring (instead) a people whom He loves and who love Him, lowly to believers, lofty to unbelievers, strenuous in the way of God, fearing not the blame of him who blames. That is God's grace! He gives it unto whom He pleases, for God both comprehends and knows. (5: 59)

- (198) WEALTH EXPENDED IN GOD'S WAY IS LIKE A GRAIN THAT GROWS TO SEVEN EARS. GOD WILL DOUBLE UNTO WHOM HE PLEASES, FOR HE EMBRACES AND KNOWS.

The likeness of those who expend their wealth in God's way is as the likeness of a grain that grows to seven ears, in every ear a hundred grains, for God will double unto whom He pleases; for God both embraces and knows. (2: 263)

- (199) GOD CREATED YOU. THEN HE WILL TAKE YOU TO HIMSELF, BUT SOME HE WILL THROW INTO DECREPIT AGE. GOD IS KNOWING, POWERFUL.

God created you; then He will take you to Himself; but amongst you

are some whom He will thrust into the most decrepit age; so that he may not know aught that once he knew. Verily, God is knowing, powerful. (16: 72)

- (200) MAN SAYS, 'WHO SHALL QUICKEN BONES WHEN THEY ARE ROTTEN?' SAY, 'HE WHO PRODUCED THEM AT FIRST, FOR EVERY CREATION DOTHE HE KNOW'.

Has not man seen that we have created him from a clot? and lo! he is an open opponent. And he strikes out for us a likeness; and forgets his creation; and says, 'Who shall quicken bones when they are rotten?' Say, 'He shall quicken them who produced them at first; for every creation does He know'. (36: 77-79)

- (201) IS NOT HE WHO CREATED THE HEAVENS AND THE EARTH ABLE TO CREATE THE LIKE THEREOF? YEA, HE IS THE KNOWING CREATOR.

Is not He who created the heavens and the earth able to create the like thereof? Yea! He is the knowing creator; (36: 81)

- (202) GOD CREATED YOU OF WEAKNESS, MADE YOU STRONG AND MADE YOU WEAK AGAIN. HE CREATES WHAT HE PLEASES. HE IS THE KNOWING, THE POWERFUL.

God it is who created you of weakness, then made for you after weakness strength, then made for you after strength, weakness and grey hairs: He creates what he pleases for He is the knowing, the powerful! (30: 53)

- (203) GOD CLEAVES THE GRAINS, BRINGS LIFE AND DEATH, MORNING AND THE RESTFUL NIGHT, THE SUN AND THE MOON. THAT IS THE DECREE OF GOD, THE MIGHTY, THE KNOWING.

Verily, God it is who cleaves out the grain and the date-stone; He brings forth the living from the dead, and it is He who brings the dead from the living. There is God! how then can ye be beguiled?

He it is who changes out the morning, and makes night a repose, and the sun and the moon two reckonings—that is the decree of the mighty, the wise! (6: 95-96)

- (204) HE MADE SEVEN HEAVENS AND INSPIRED THEM WITH THEIR BIDDING AND ADORNED THE LOWER HEAVEN. THAT IS THE DECREE OF THE MIGHTY, THE KNOWING.

And He decreed them seven heavens in two days, and inspired every heaven with its bidding: we adorned the lower heaven with lamps and guardian angels; that is the decree of the mighty, the knowing one. (41: 11)

- (205) THE INTERCHANGE OF NIGHT AND DAY IS A SIGN. THE SUN RUNS TO A PLACE OF REST. THAT IS THE DECREE OF THE MIGHTY, THE KNOWING.

And a sign to them is the night, from which we strip off the day, and lo! they are in the dark; and the sun runs on to a place of rest for it; that is the ordinance of the mighty, the knowing. And the moon, we have ordered for it stations, until it comes again to be like an old dry palm branch. (36: 37-39)

- (206) GOD'S IS THE KINGDOM OF THE HEAVENS AND EARTH. HE CREATES WHAT HE PLEASES, TWINS, MALES OR FEMALES. AND MAKES WHOM HE PLEASES BARREN. HE IS KNOWING POWERFUL.

God's is the kingdom of the heavens and the earth, He creates what he pleases, He grants to whom He pleases females, and He grants to whom He pleases males, or He gives them in pairs, males and females; and He makes whom He pleases barren; verily, He is knowing, powerful! (42:48-49)

- (207) HE WHO INHERITS THE PROPERTY OF A KINSMAN WITHOUT PARENTS OR CHILDREN, IF HE HAS A BROTHER OR A SISTER, LET EACH OF THE TWO HAVE A SIXTH. AND IF THEY ARE MORE LET THEM SHARE IN A THIRD AFTER PAYMENT OF BEQUESTS AND DEBTS. AN ORDINANCE THIS FROM GOD, GOD IS KNOWING, CLEMENT.

And if the man's or the woman's (property) be inherited by a kinsman who is neither parent nor child, and he have a brother or sister, then let each of these two have a sixth; but if they are more than that, let them share in a third after payment of the bequest he bequeaths and of his debts, without prejudice,—an ordinance this from God, and God is knowing and clement! (4:15-16)

- (208) WITH HIM IS THE KNOWLEDGE OF THE HOUR. HE KNOWS WHAT IS IN THE WOMBS. NO SOUL KNOWS WHAT IT SHALL EARN TOMORROW. AND NO SOUL KNOWS IN WHAT LAND IT SHALL DIE. GOD IS KNOWING, WELL-AWARE.

Verily, God, with Him is the knowledge of the Hour; and He sends down the rain; and He knows what is in the wombs; and no soul knows what it is that it shall earn tomorrow; and no soul knows in what land it shall die; verily, God is knowing, well-aware. (31-34)

- (209) GOD BOTH EMBRACES AND KNOWS. HE BRINGETH WISDOM UNTO WHOM HE WILL.

The devil promises you poverty and bids you sin, but God promises you pardon from Him and grace, for God both embraces and knows. He bringeth wisdom unto whom He will, and he who is brought wisdom is brought much good; but none will remember save those endowed with minds. (2: 271-2)

- (210) HE LEADS ASTRAY AND GUIDES WHOM HE WILL. LET NOT THY SOUL BE WASTED IN SIGHING, FOR GOD KNOWS WHAT THEY DO.

What! is he whose evil act is made seemly for him, so that he looks upon it as good,—? Verily, God leads astray whom He pleases and guides whom He pleases; let not thy soul be wasted in sighing for them; verily, God knows what they do! (35: 9)

- (211) WE CREATED THE HEAVENS AND THE EARTH WITH ḤAQQ. THE HOUR IS SURELY COMING. THY LORD IS THE CREATOR, THE KNOWING.

We did not create the heavens and the earth and all that is between them both, save in truth. And, verily, the Hour is surely coming; then

do thou pardon with a fair pardon, verily, thy Lord He is the creator, the knowing. (15: 85-86)

- (212) THE SENDING DOWN OF THE BOOK FROM GOD, THE MIGHTY, THE KNOWING, THE FORGIVER, ACCEPTER OF REPENTANCE, KEEN AT PUNISHMENT.

The sending down of the Book from God, the mighty, the knowing, the forgiver of sin and acceptor of repentance, keen at punishment, long-suffering! there is no god but He! to whom the journey is. (40: 1-3)

- (213) WE HAVE CREATED YOU AND MADE YOU RACES AND TRIBES THAT YE MAY KNOW EACH OTHER. THE MOST HONOURABLE IN GOD'S SIGHT IS THE MOST PIOUS OF YOU. GOD IS KNOWING, AWARE.

O ye folk! Verily, we have created you of male and female, and made you races and tribes that ye may know each other. Verily, the most honourable of you in the sight of God is the most pious of you; verily, God is knowing, aware! (49: 13)

- (214) MARRY THE SINGLE AMONGST YOU AND THE RIGHTEOUS AMONG YOUR SERVANTS AND HANDMAIDENS, IF THEY BE POOR, GOD WILL ENRICH THEM. GOD COMPREHENDS AND KNOWS.

And marry the single amongst you, and the righteous among your servants and your handmaidens. If they be poor, God will enrich them of His graces, for God both comprehends and knows. (24: 32)

- (215) WHOSO OBEYS GOD AND THE APOSTLE, GOD IS PLEASED WITH THEM. THAT IS GOD'S GRACE. GOD KNOWS WELL ENOUGH.

Whoso obeys God and the Apostle, these are with those God has been pleased with, of prophets and confessors and martyrs and the righteous; a fair company are they.

That is grace from God, and God knows well enough. (4: 71-72)

- (216) HAVE THEY NOT JOURNEYED AND SEEN THE END OF THOSE OF YORE WHO WERE STRONGER. NOTHING CAN MAKE HIM SELPLESS. GOD IS KNOWING, POWERFUL.

Have they not journeyed on in the land and seen what was the end of those before them who were stronger than they? but God, nothing can ever make Him helpless in the heavens or in the earth; verily, He is knowing, powerful. (35: 43)

- (217) GOD'S IS THE EAST AND THE WEST. WHEREVER YE TURN, THERE IS GOD'S FACE. GOD COMPREHENDS AND KNOWS.

God's is the east and the west, and wherever ye turn there is God's face; verily, God comprehends and knows. (2: 109)

- (218) SAID JOSEPH, 'MY LORD KNOWS THE CRAFTINESS OF THESE WOMEN'.

Then said the king, 'Bring him to me'.

And when the messenger came to him, he said, 'Go back to thy Lord

and ask him, "What meant the woman who cut their hands?" Verily, my Lord knows their craftiness'. (12: 50)

- (219) IF THOU SHOULDST ASK THE INFIDELS, WHO CREATED THE HEAVENS AND THE EARTH, THEY WILL SAY, THE MIGHTY, THE KNOWING.

And there never came to them a prophet but they did mock at him, then we destroyed them—more valiant than these (Meccans); and the example of those of yore passed away. And if thou shouldst ask them who created the heavens and the earth they will surely say, 'The mighty, the knowing one created them'. Who made for you the earth a couch and placed for you therein roads, haply ye may be guided. (43: 6-9)

Bb

GOD IS 'ALĪM BI DHĀT AL-ŞUDŪR
(THE KNOWER OF THE NATURE OF MEN'S BREASTS)

- (220) TELL THE MALICIOUS HYPOCRITES, 'DIE IN YOUR RAGE, FOR GOD DOTH KNOW THE NATURE OF MEN'S BREASTS'.

Ye it is who love them, but they love not you; and ye believe in the Book, all of it. But when they meet you they say, 'We believe', and when they go aside they bite their finger tips at you through rage. Say, 'Die in your rage, for God doth know the nature of men's breasts'. (3: 115)

- (221) NO BURDENED SOUL SHALL BEAR THE BURDEN OF ANOTHER; TO HIM IS YOUR RETURN. HE WILL INFORM YOU OF WHAT YE HAVE DONE. HE KNOWS THE NATURE OF MEN'S BREASTS.

If ye be thankless, yet is God independent of you. He is not pleased with ingratitude in His servants; but if ye give thanks, He is pleased with that in you: But no burdened soul shall bear the burden of another; then unto your Lord is your return, and He will inform you of that which ye have done.

Verily, He knows the nature of men's breasts! (39: 10)

- (222) UNTO HIM DO AFFAIRS RETURN. HE INTERCHANGES DAY AND NIGHT. HE KNOWS THE NATURE OF MEN'S BREASTS.

His is the kingdom of the heavens and the earth, and unto God affairs return.

He makes the night succeed the day, and makes the day succeed the night; and He knows the nature of men's breasts. (57: 5-6)

- (223) GOD WILL BLOT OUT FALSEHOOD AND VERIFY TRUTH BY HIS WORD. HE KNOWS THE NATURE OF MEN'S BREASTS.

Or will they say he has forged against God a lie? But if God pleased He could set a seal upon thy heart; but God will blot out falsehood and verify truth by His word; verily, He knows the nature of men's breasts! (42: 23)

- (224) LET NOT THE MISBELIEF OF THE MISBELIEVER GRIEVE THEE. TO US IS THEIR RETURN. AND WE SHALL INFORM THEM OF WHAT THEY DO. GOD KNOWS THE NATURE OF MEN'S BREASTS.

But he who misbelieves, let not his misbelief grieve thee; to us is their return, and we will inform them of what they do;—for, verily, God knows the nature of men's breasts. (31: 22)

- (225) REMEMBER HIS FAVOUR WHEN YE COVENANTED WITH HIM AND FEAR GOD. GOD KNOWS THE NATURE OF MEN'S BREASTS.

Remember the favour of God to you and His covenant which He covenanted with you, when ye said, 'We hear and we obey'; and fear God, verily, God knows the nature of men's breasts. (5: 10)

- (226) WHEN THEY COVER THEMSELVES WITH GARMENTS, DOES HE NOT KNOW WHAT THEY CONCEAL AND DISPLAY? HE KNOWS THE NATURE OF MEN'S BREASTS.

Do they not, verily, fold up their breasts, that they may hide from Him?

But when they cover themselves with their garments, does He not know what they conceal and what they display? Verily He knows the nature of men's breasts. (11: 5-7)

- (227) SPEAK YE SECRETLY OR OPENLY. GOD KNOWS THE NATURE OF MEN'S BREASTS.

Speak ye secretly or openly, verily, He knows the nature of men's breasts! (67: 13-14)

- (228) HE KNOWS WHAT IS IN THE HEAVENS AND THE EARTH, AND WHAT YE CONCEAL AND DISPLAY. HE KNOWS THE NATURE OF MEN'S BREASTS.

He knows what is in the heavens and the earth, and knows what ye conceal and what ye display; for God knows the nature of men's breasts! (64: 4)

- (229) THAT GOD MAY TRY WHAT IS IN YOUR HEARTS. GOD DOTHTH KNOW THE NATURE OF MEN'S BREASTS.

... Say, 'If ye were in your houses, surely those against whom slaughter was written down, would have gone forth to fight even to where they are lying now; that God may try what is in your breasts and assay what is in your hearts, for God doth know the nature of men's breasts.' (3: 148)

- (230) GOD ENCOURAGED YOU BY SHOWING YOUR ENEMIES AS THOUGH THEY WERE FEW, AND PRESERVED YOU: GOD KNOWS THE NATURE OF MEN'S BREASTS.

When God showed thee them in thy dream as though they were but few; but had He shown thee them as though they were many, ye would have been timid, and ye would have quarrelled about the matter;—but God preserved you; verily, He knows the nature of men's breasts! (8: 45)

- (231) HE KNOWS THE UNSEEN THINGS OF THE HEAVENS AND THE EARTH. HE KNOWS THE NATURE OF MEN'S BREASTS.

Verily, God knows the unseen things of the heavens and of the earth; verily, He knows the nature of men's breasts. (35: 36)

Be

GOD BOTH HEARS AND KNOWS

(see also headings 101-3 supra)

- (232) DO THOSE WHO DO EVIL RECKON THAT THEY WILL OUTSTRIP US? GOD'S APPOINTED TIME WILL COME. GOD BOTH HEARS AND KNOWS.

Do those who do evil reckon that they can outstrip us? evil is that they judge.

He who hopes for the meeting of God,—verily, God's appointed time will come; and He both hears and knows! (29: 3-4)

- (233) HE WILL SURELY GATHER YOU FOR THE RESURRECTION DAY. THOSE WHO WASTE THEIR SOULS WILL NOT BELIEVE. HE BOTH HEARS AND KNOWS.

Say, 'Whose is what is in the heavens and the earth?' Say, 'God's, who has imposed mercy on himself'. He will surely gather you together for the resurrection day. There is no doubt in that, but those who waste their souls will not believe.

His is whatsoever dwells in the night or in the day. He both hears and knows. (16- 12-13)

- (234) THERE ARE DESERT-ARABS WHO WAIT MISFORTUNE AGAINST YOU. AGAINST THEM SHALL BE THE MISFORTUNE. GOD HEARS AND KNOWS.

And of the Arabs of the desert are some who take what they expend to be a forced loan, and they wait a turn of fortune against you; against them shall a turn of evil fortune be; for God both hears and knows. (9: 99)

- (235) THEY WHO ALTER THE WILL OF THE DECEASED AFTER HEARING IT, THE SIN IS ON THEM; VERILY, GOD HEARS AND KNOWS.

It is prescribed for you that when one of you is face to face with death, if he leave (any) goods, the legacy is to his parents, and to his kinsmen, in reason. A duty this upon all those that fear.

But he who alters it after that he has heard it,—the sin thereof is only upon those who alter it; verily, God doth hear and know. (2: 176-177)

- (236) SAY, 'WILL YE SERVE OTHER THAN GOD?' BUT GOD HEARS AND KNOWS.

Say, 'Will ye serve other than God, what can neither hurt you nor profit you?' But God both hears and knows. (5: 80)

- (237) IF THEY BELIEVE, THEY ARE GUIDED, BUT IF THEY TURN BACK, GOD WILL SUFFICE THEE AGAINST THEM, FOR HE HEARS AND KNOWS.

If they believe in that which ye believe, then are they guided; but if they turn back, then are they only in a schism, and God will suffice thee against them, for He both hears and knows. (2: 131)

- (238) WHY SHOULD GOD PUNISH YOU IF YE ARE GRATEFUL? GOD IS GRATEFUL AND KNOWING. GOD LOVES NOT PUBLICITY OF EVIL SPEECH UNLESS ONE HAS BEEN WRONGED. GOD HEARS AND KNOWS.

Why should God punish you, if ye are grateful and believe? for God is grateful and knowing.

God loves not publicity of evil speech, unless one has been wronged; for God both hears and knows.

If ye display good or hide it, or pardon evil, verily, God is pardoning and powerful. (4: 146: 148)

- (239) THOSE WHO SWEAR OFF THEIR WOMEN, IF THEY INTEND TO DIVORCE THEM, GOD HEARS AND KNOWS.

Those who swear off from their women, they must wait four months; but if they break their vow God is forgiving and merciful.

And if they intend to divorce them, verily, God hears and knows (2: 226-227)

- (240) SAY, MY LORD KNOWS WHAT IS SAID IN THE HEAVENS AND THE EARTH. HE HEARS AND KNOWS.

Say, 'My Lord knows what is said in the heavens and the earth, He hears and knows!' (21: 4)

- (241) WHOSO BELIEVES IN GOD, HE HAS GOT HOLD OF THE FIRM HANDLE. GOD BOTH HEARS AND KNOWS.

There is no compulsion in religion; the right way has been distinguished from the wrong, and whoso disbelieves in Ṭāghūt and believes in God, he has got hold of the firm handle in which is no breaking off; but God both hears and knows. (2: 257)

- (242) O BELIEVERS! BUT FOR GOD'S GRACE NOT ONE OF YOU WOULD BE EVER PURE. BUT GOD PURIFIES WHOM HE WILL, FOR HE BUT HEARS AND KNOWS.

O ye who believe! follow not the footsteps of Satan, for he who follows the footsteps of Satan, verily, he bids you sin and do wrong; and but for God's grace upon you and His mercy, not one of you would be ever pure; but God purifies whom He will, for God both hears and knows. (24: 21)

- (243) GOD HAS CHOSEN ADAM AND NOAH AND ABRAHAM'S PEOPLE. GOD BOTH HEARS AND KNOWS.

Verily, God has chosen Adam, and Noah, and Abraham's people, and 'Imrān's people above the world,—a seed, of which one succeeds the other, but God both hears and knows. (3: 30)

- (244) GOD DOES NOT CHANGE A FAVOUR BESTOWED UNTIL A PEOPLE CHANGE WHAT THEY HAVE IN THEMSELVES. GOD BOTH HEARS AND KNOWS.

Could thou see when the angels take away the souls of those who misbelieve; they smite them on their faces and hinder parts.—'Taste ye the torment of burning! That is for what your hands have sent on before; and for that God is no unjust one towards His servants. As was the wont of Pharaoh's people and those before them! They disbelieved in the signs of God, and God overtook them in their sins; verily, God is strong and keen to punish. That is because God is not one to change a favour He has

favoured a people with, until they change what they have in themselves and for that God both hears and knows. (8: 52-55)

- (245) GOD ARRANGED THE CHANCE-ENCOUNTER IN THE BATTLE OF BADR, THAT THE MISBELIEVERS MIGHT PERISH. GOD HEARS AND KNOWS.

When ye were on the near side of the valley, and they were on the far side, and the camels were below you; had ye made an appointment then ye would have failed to keep your appointment—but it was that God might accomplish a thing that was as good as done! that he who was to perish might perish with a manifest sign; and that he who was to live might live with a manifest sign; for, verily, God hears and knows. (8: 43-44)

- (246) WHEN YE SET FORTH TO FIGHT—GOD HEARS AND KNOWS. WHEN TWO COMPANIES OF YOU WERE ABOUT TO SHOW COWARDICE. BUT GOD WAS THEIR GUARDIAN.

When thou didst set forth early from thy people to settle for the believers a camp to fight;—but God both hears and knows;—when two companies of you were on the point of showing cowardice; but God was their guardian, for on God surely the believers do rely. (3: 117-118)

- (247) THE LORD ANSWERED JOSEPH AND TURNED FROM HIM THE CRAFTINESS OF THE WOMEN. HE HEARS AND KNOWS.

Said he, 'My Lord! Prison is dearer to me than what they call on me to do; and unless Thou turn from me their craftiness I shall feel a passion for them and shall be among the ignorant!'

And his Lord answered him and turned from him their craftiness; verily, He both hears and knows! (12: 33-34)

- (248) GOD PROVIDES THE BEASTS WITH PROVISION AND PROVIDES YOU. HE HEARS AND KNOWS.

How many a beast cannot carry its own provision! God provides for it and for you; He both hears and knows. (29: 60)

- (249) THOSE WHO HAVE CONFESSED THEIR SINS, TAKE FROM THEM ALMS TO CLEANSE THEM THEREBY AND PRAY FOR THEM. GOD BOTH HEARS AND KNOWS.

And others have confessed their sins,—that they have mixed with a righteous action another evil action;—haply it may be God will turn again to them; verily, God is forgiving and merciful.

Take from their wealth alms to cleanse and purify them thereby and pray for them; verily, thy prayer is a repose for them; for God both hears and knows. (9: 103-104)

- (250) IF THE DEVIL INCITES YOU, SEEK REFUGE IN GOD. HE HEARS AND KNOWS.

And if an incitement from the devil incites you, then seek refuge in God; verily, He both hears and knows. (41: 36)

- (251) FIGHT IN GOD'S WAY AND KNOW THAT GOD BOTH HEARS AND KNOWS.

Dost thou not look at those who left their homes by thousands; for

fear of death; and God said to them, 'Die', and then He quickened them again? Verily, God is Lord of grace to men, but most men give no thanks.

Fight then in God's way, and know that God both hears and knows. (2: 244-245)

- (252) TAKE TO PARDON, ORDER WHAT IS KIND, AND SEEK REFUGE IN GOD FROM THE DEVIL'S INCITEMENT. GOD HEARS AND KNOWS.

Take to pardon, and order what is kind, and shun the ignorant; and if an incitement from the devil incites you, then seek refuge in God: verily He both hears and knows. (7: 198-199)

- (253) O BELIEVERS! DO NOT ANTICIPATE GOD AND HIS APOSTLE. FEAR GOD. GOD BOTH HEARS AND KNOWS.

O ye who believe! do not anticipate God and His Apostle, but fear God; verily, God both hears and knows. (49: 1)

- (254) OLD WOMEN CAN PUT OFF THEIR CLOTHES SO AS NOT TO DISPLAY THEIR ORNAMENTS. BUT IF THEY ABSTAIN IT IS BETTER. GOD HEARS AND KNOWS.

And those women who have stopped (child-bearing), who do not hope for a match, it is no crime on them that they put off their clothes so as not to display their ornaments; but that they abstain is better for them, for God hears and knows. (24: 59)

- (255) MAKE NOT GOD THE BUTT OF YOUR OATHS, THAT YE WILL BE PEACEFUL. GOD HEARS AND KNOWS. HE WILL CATCH YOU NOT FOR CASUAL OATHS BUT FOR WHAT YOUR HEARTS HAVE EARNED.

Make not God the butt of your oaths, that ye will keep clear and fear and make peace amongst men, for God both hears and knows.

He will not catch you up for a casual word in your oaths but He will catch you up for what your hearts have earned; but God is forgiving, clement. (2: 224-225)

- (256) LET NOT THEIR SPEECH GRIEVE THEE. GOD HEARS AND KNOWS.

Let not their speech grieve thee; verily, power is wholly God's! He both hears and knows. (10: 66)

- (257) RELY UPON GOD WHO SEES THEE WHEN THOU DOST PROSTRATE. HE HEARS AND KNOWS.

And rely thou upon the mighty, merciful one, who sees thee when thou dost stand up and thy posturing amongst those who adore. Verily, He both hears and knows. (26: 217-220)

- (258) IF THEY INCLINE TO PEACE, INCLINE TO THEM. AND RELY ON GOD. HE HEARS AND KNOWS. BUT IF THEY WISH TO BETRAY THEE, GOD IS ENOUGH FOR THEE.

But if they incline to peace, incline thou to it too, and rely upon God; verily, He both hears and knows.

But if they wish to betray thee, then God is enough for thee! . . . (8: 63-64)

- (259) WE SENT DOWN THE BOOK, A WARNING, WHEREIN EVERY WISE AFFAIR IS DECIDED AS AN ORDER. WE WERE SENDING APOSTLES AS A MERCY FROM THE LORD. HE HEARS AND KNOWS.

By the perspicuous Book! verily, we have sent it down on a blessed night;—verily, we had given warning, wherein is decided every wise affair, as an order from us. Verily, we were sending (apostles)—a mercy from thy Lord; verily, He both hears and knows. (44: 1-5)

- (260) BE THOU THEN NOT OF THOSE WHO DOUBT. THE WORDS OF THY LORD ARE FULFILLED IN TRUTH AND JUSTICE. THERE IS NONE TO CHANGE HIS WORDS, FOR HE BOTH HEARS AND KNOWS.

Of other than God shall I crave a decree; when it is He who has sent down to you the Book in detail, and those to whom we gave the Book know that it is sent down from the Lord, in truth? be thou not then of those who doubt.

The words of Thy Lord are fulfilled in truth and justice; there is none to change His words, for He both hears and knows. (6: 114-115)

- (261) YE DID NOT SLAY. IT WAS GOD WHO SLEW THE MISBELIEVERS TO TRY THE BELIEVERS. GOD HEARS AND KNOWS.

Ye did not slay them, but it was God who slew them; nor didst thou shoot when thou didst shoot, but God did shoot, to try the believers from Himself with a goodly trial; verily, God both hears and knows. (8: 17)

- (262) SAID ABRAHAM WHEN HE FOUNDED THE KA'BAH, 'LORD! RECEIVE IT. THOU ART HEARING AND KNOWING'.

And when Abraham raised up the foundations of the House with Ishmael, 'Lord! receive it from us, verily, Thou art hearing and dost know'. (2: 121)

- (263) SAID 'IMRĀN'S WIFE, 'LORD! I HAVE DEDICATED MY CHILD TO THEE, RECEIVE IT. THOU DOST HEAR AND KNOW'.

When 'Imrān's wife said, 'Lord! I have vowed to Thee what is within my womb, to be dedicated unto Thee, receive it then from me. Verily, Thou dost hear and know'. (3: 31)

Bd

GOD IS KNOWING, WISE

- (264) SAY, 'ACT YE. GOD SEES YOUR ACTS AND WILL INFORM YOU OF WHAT YE HAVE DONE. GOD IS KNOWING, WISE'.

And say, 'Act ye'; and God and His Apostle and the believers shall see your acts, and ye shall be brought back to Him who knows the seen and the unseen and He shall inform you of that which ye have done.

And others are in hopes of God's forbidding whether He will torment

them, or whether He turn again towards them; for God is knowing, wise. (9: 106-107)

- (265) YOUR LORD WILL GATHER YOU. HE IS WISE AND KNOWING.

And verily, it is your Lord who will gather you; verily, He is wise and knowing. (15: 25)

- (266) IF YE BELIEVE IN THE TRUTH, IT IS BETTER. BUT IF YE MISBELIEVE, GOD IS KNOWING, WISE.

O ye folk! the Apostle has come to you with truth from your Lord: believe then, for it is better for you. But if ye misbelieve then God's is what is in the heavens and the earth, and God is knowing, wise. (4: 168)

- (267) THE ARABS OF THE DESERT ARE KEENER IN HYPOCRISY AND ARE AVERSE FROM KNOWING GOD'S BOUNDS. GOD IS KNOWING, WISE.

The Arabs of the desert are keener in misbelief and hypocrisy, and are more likely not to know the bounds which God has sent down to His Apostle; but God is knowing and wise. (9: 98)

- (268) IF THY CAPTIVES HAVE ANY GOOD IN THEIR HEARTS, GOD IS FORGIVING. BUT IF THEY DESIRE BETRAYAL, GOD HAS GIVEN YOU POWER OVER THEM. GOD IS KNOWING, WISE.

O thou prophet! say to such of the captives as are in your hands, 'If God knows of any good in your hearts, He will give you better than that which is taken from you, and will forgive you; for God is forgiving and merciful'. But if they desire to betray thee,—they have betrayed God before! but He hath given you power over them; for God is knowing, wise! (8: 71-72)

- (269) LEAVE THEM UNTIL THEY MEET THE PROMISED DAY. HE IS THE WISE, THE KNOWING.

But leave them to ponder and to play until they meet that day of theirs which they are promised.

He it is who is in the heaven a God and in the earth a God! and He is the wise, the knowing. (43: 83-84)

- (270) THE BUILDING THEY HAVE BUILT AS A RIVAL OF THE SACRED MOSQUE WILL NOT CEASE TO BE A SOURCE OF DOUBT IN THEIR HEARTS. BUT GOD IS KNOWING, WISE.

The building which they have built will not cease to be a source of doubt in their hearts until their hearts are cut asunder; but God is knowing, wise. (9: 111)

- (271) HE WILL REWARD THEM FOR THEIR FALSE ATTRIBUTION. HE IS WISE AND KNOWING.

And they say, 'What is in the wombs of these cattle is unlawful for our wives, but if it be (born) dead, then are they partners therein'. He

will reward them for their attribution; verily, He is wise and knowing. (6: 140)

- (272) WHOSO WILL, LET HIM TAKE UNTO HIS LORD A WAY. BUT YE WILL NOT PLEASE EXCEPT GOD PLEASE. GOD IS KNOWING, WISE.

Verily, this is a memorial, and whoso will, let him take unto his Lord a way.

But ye will not please except God please! verily, God is knowing, wise.

He makes whomsoever He pleases to enter unto His mercy; but the unjust He has prepared them a grievous woe. (76: 29-31)

- (273) HE SENT DOWN THE SCHECHINA INTO THE BELIEVER'S HEARTS TO ADD TO THEIR FAITH. GOD'S ARE THE HOSTS OF THE HEAVENS AND THE EARTH. HE IS THE KNOWING, THE WISE.

It is He who sent down His schechina into the hearts of the believers that they might have faith added to their faith;—and God's are the hosts of the heavens and the earth, and God is knowing, wise. (48: 4)

- (274) THUS DOES THY LORD CHOOSE THEE AND TEACH THEE AND FULFIL HIS FAVOUR UPON THEE AS HE DID UPON EARLIER PROPHETS. HE IS KNOWING, WISE.

Thus does thy Lord choose thee, and teach thee the interpretation of sayings, and fulfil His favour upon thee, and upon Jacob's people, as he fulfilled it upon thy two forefathers before thee, Abraham and Isaac,—verily, thy Lord is knowing, wise. (12: 6)

- (275) WE GAVE THESE ARGUMENTS TO ABRAHAM AGAINST HIS PEOPLE. WE RAISE THE RANK OF WHOM WE WILL. THY LORD IS KNOWING, WISE.

These are our arguments which we gave to Abraham against his people; we raise the rank of whom we will; verily, thy Lord is wise and knowing. (6: 83)

- (276) SAYS HE, 'THE FIRE IS YOUR RESORT TO DWELL THEREIN FOR AYE SAVE WHAT GOD WILL'. HE IS WISE AND KNOWING.

And on the day when He shall gather them all together, 'O assembly of the ginns! ye have got much out of mankind'. And their clients from among mankind say, 'O our Lord! much advantage had we one from another; but we reached our appointed time which thou hadst appointed for us'.

Says He, 'The fire is your resort, to dwell therein for aye save what God pleases'; verily, thy Lord is wise and knowing. (6: 128)

- (277) GOD MANIFESTS TO YOU THE SIGNS. HE IS KNOWING, WISE.

And God manifests to you the signs, for God is knowing, wise. (24: 17)

- (278) GOD WISHES TO EXPLAIN AND GUIDE YOU INTO THE ORDINANCES, AND TO TURN TOWARDS YOU. GOD IS KNOWING, WISE.

God wishes to explain to you and to guide you into the ordinances of those who were before you, and to turn towards you, for God is knowing, wise. (4: 31)

- (279) GOD HAS ALLOWED YOU TO EXPIATE YOUR ABSURD OATHS. GOD IS THE KNOWING, THE WISE.

O thou prophet! wherefore dost thou prohibit what God has made lawful to thee, craving to please thy wives? but God is forgiving, compassionate!

God has allowed you to expiate your oaths; for God is sovereign, and He is knowing, the wise. (66: 1-3)

- (280) THEY WHO CANNOT PAY BLOOD-MONEY FOR KILLING A BELIEVER BY MISTAKE, LET THEM FAST FOR TWO CONSECUTIVE MONTHS, A PENANCE THIS FROM GOD, GOD IS KNOWING, WISE.

It is not for a believer to kill a believer save by mistake; and whosoever kills a believer by mistake then let him free a believing neck; and the blood-money must be paid to his people save what they shall remit as alms. But if he be from a tribe hostile to you and yet a believer then let him free a believing neck. And if it be a tribe betwixt whom and you there is an alliance, then let the blood-money be paid to his friends, and let him free a believing neck; but the who cannot find the means, then let him fast for two consecutive months—a penance this from God, for God is knowing, wise. (4: 94)

- (281) LET YOUR SLAVE-GIRLS AND THE YOUNG MEMBERS OF YOUR HOUSE ASK LEAVE TO ENTER ON YOU WHEN YE ARE UNDRESSED. THUS DOES GOD EXPLAIN, HE IS KNOWING, WISE.

O ye who believe! let whom your right hands possess, and those amongst you who have not reached puberty, ask leave of you three times: before the prayer of dawn, and when ye put off your clothes at noon, and after the evening prayer;—three times of privacy for you: there is no crime on either of you or them after these which ye are continually going one about the other. Thus does God explain to you His signs, for God is knowing, wise.

And when your children reach puberty let them ask leave as those before them asked leave. Thus does God explain to you His sign, for God is knowing, wise. (24: 57-58)

- (282) ALMS ARE ONLY FOR THE NEEDY, THOSE WITH HEARTS RECONCILED, CAPTIVES, THOSE UNDER DEBT, THOSE IN GOD'S PATH AND THE WAYFARERS. AN ORDINANCE THIS FROM GOD, THE KNOWING, THE WISE.

Alms are only for the poor and needy, and those who work for them, and those whose hearts are reconciled, and those in captivity, and those in debt, and those who are in God's path, and for the wayfarer;—an ordinance this from God, for God is knowing, wise. (9: 60)

- (283) GOD INSTRUCTS YOU CONCERNING THE DISTRIBUTION OF LEGACY, AN ORDINANCE THIS FROM GOD, KNOWING AND WISE.

God instructs you concerning your children; for a male the like of the portion of two females, and if there be women above two, then let

them have two-thirds of what (the deceased) leaves; and if there be but one, then let her have a half; and as to the parents, to each of them a sixth of what he leaves, if he has a son; but if he have no son, and his parents inherit then let his mother have a sixth after payment of the bequest he bequeaths and of his debt.

Your parents or your children, ye know not which of them is nearest to you in usefulness:—an ordinance this from God; verily, God is knowing and wise. (4: 12)

- (284) THESE WOMEN AMONG YOUR RELATIONS ARE UNLAWFUL FOR YOUR MARRIAGE. AND ALL BESIDES IS LAWFUL FOR YOU. SEEK THEM FOR MARRIAGE. GOD IS KNOWING, WISE.

Unlawful for you are your mothers, and your daughters, and your sisters, and your paternal aunts, and maternal aunts, and your brother's daughters, and your sister's daughters, and your foster mothers, and your foster sisters, and your wives' mothers, and your step daughters who are your wards, born of your wives to whom ye have gone in; but if ye have not gone in unto them, then is no crime in you; and the lawful spouses of your sons from your own loins, and that ye form a connexion between two sisters,—except bygoness,—verily, God is forgiving, merciful. And married women, save such as your right hands possess,—God's Book against you!—but lawful for you is all besides this, for you to seek them with your wealth, marrying them and not fornicating; but such of them as ye have enjoyed, give them their hire as a lawful due; for there is no crime in you about what ye agree between you after such lawful due, verily, God is knowing and wise. (4: 27-28)

- (285) O BELIEVERS! WHEN THERE COME BELIEVING WOMEN WHO HAVE FLED, DO NOT RETURN THEM TO MISBELIEVERS, BUT YE HAVE NO RIGHT OVER MISBELIEVING WOMEN, AND SQUARE OUT YOUR ACCOUNTS WITH THEM. THAT IS GOD'S JUDGEMENT. HE IS KNOWING, WISE.

O ye who believe! when there come believing women who have fled then try them: God knows their faith! If ye know them to be believers do not send them back to misbelievers—they are not lawful for them, nor are the men lawful for these; but give them what they have expended and it shall be no crime against you that ye marry them, when ye have given them their hires. And do not ye retain a right over misbelieving women; but ask for what ye have spent, and let them ask for what they have spent. That is God's judgement: He judges between you, for God is knowing, wise! (60: 10)

- (286) O PROPHET! FEAR GOD AND OBEY NOT THE MISBELIEVERS, GOD IS KNOWING, WISE.

O thou prophet! fear God and obey not the misbelievers and hypocrites; verily, God is ever knowing, wise!

But follow what thou art inspired with from thy Lord; verily, God of what you do is well aware. (33: 1-2)

- (287) DO NOT GIVE WAY IN PURSUIT OF THE PEOPLE. THEY WILL SUFFER. YE HOPE FROM GOD AND THEY HOPE NOT. GOD IS KNOWING, WISE.

And do not give way in pursuit of the people; if ye suffer they shall suffer too, even as ye suffer; and ye hope from God, but they hope not! and God is knowing, wise. (4: 105)

- (288) GOD IS ONLY BOUND TO TURN AGAIN TOWARDS THOSE WHO DO EVIL IN IGNORANCE AND THEN TURN AGAIN. GOD IS KNOWING, WISE.

God is only bound to turn again towards those who do evil through ignorance and then turn again. Surely, these will God turn again to, for God is knowing, wise. (4: 21)

- (289) THE EVILDOER WHO ASKS PARDON WILL FIND GOD FORGIVING. THE SINNER SINS AGAINST HIMSELF. GOD IS KNOWING, WISE.

Yet whoso does evil and wrongs himself, and then asks pardon of God, shall find God forgiving and merciful; and whoso commits a crime, he only commits it against himself, for God is knowing, wise.

And whoso commits a fault or a sin and throws it on the innocent, he hath to bear a calumny and a manifest sin. (4: 110-112)

- (290) LET NOT THE IDOLATERS APPROACH THE SACRED MOSQUE FROM THIS YEAR. GOD WILL ENRICH YOU WITH HIS GRACE IF HE WILL. HE IS KNOWING, WISE.

O ye who believe! it is only the idolaters who are unclean; they shall not then approach the Sacred Mosque after this year. But if ye fear want then God will enrich you from His grace if He will; verily, God is knowing, wise! (9: 28)

- (291) GOD WILL AID YOU AGAINST THE MISBELIEVERS WHO BROKE THEIR OATHS AND WILL REMOVE RAGE FROM THEIR HEARTS FOR HE TURNS UNTO HIM WHOMSOEVER HE PLEASES. GOD IS KNOWING, WISE.

Will ye not fight a people who broke their oaths, and intended to expel the Apostle? They began with you at first, are ye afraid of them? God is more deserving that ye should fear Him, if ye be believers.

Kill them! God will torment them by your hands and disgrace them, and aid you against them, and heal the breasts of a people who believe; and will remove rage from their hearts, for God turns unto Him whomsoever He pleases, and God is knowing, wise! (9: 13-15)

- (292) IF THE APOSTLE SHOULD OBEY YOU IN MANY A MATTER, YE WOULD COMMIT A SIN. GOD HAS MADE FAITH BELOVED BY YOU. THESE ARE THE RIGHTLY DIRECTED. IT IS GOD'S GRACE. GOD IS KNOWING WISE.

And know that among you is the Apostle of God; if he should obey you in many a matter ye would commit a sin; God has made faith beloved by you, and has made it seemly in your hearts and has made misbelief and iniquity and rebellion hateful to you.—These are the rightly directed, grace from God and favour! and God is knowing, wise. (49: 7-8)

- (293) GOD ANNULS WHAT SATAN THROWS, THEN CONFIRMS HIS SIGNS. HE IS KNOWING, WISE, TO MAKE WHAT SATAN THROWS A TRIAL UNTO THE SICK HEARTED.

We have not sent before thee any apostle or prophet, but that when he wished, Satan threw not something into his wish; but God annuls what Satan throws; then does God confirm his signs, and God is knowing, wise—to make what Satan throws a trial unto those in whose heart is sickness. (22: 51-52)

- (294) WE HAVE MADE SEEMLY FOR THE MISBELIEVERS THEIR WORKS. THESE WILL BE TORMENTED. THOU DOST MEET THIS QUR'ĀN FROM THE WISE, THE KNOWING ONE.

Verily, those who believe not in the hereafter we have made seemly for them their works, and they shall wander blindly on!

These are they who shall have an evil torment, and they in the hereafter shall be those who most love!

Verily, thou dost meet with this Qur'ān from the wise, the knowing One. (27: 4-6)

- (295) SAID ABRAHAM'S WIFE, 'AN OLD WOMAN, BARREN?' THEY SAID, 'GOD IS KNOWING, WISE'.

And he felt a secret fear of them: said they, 'Fear not'. And they gave him glad tidings of a knowing boy.

And his wife approached with a noise, and smote her face, and said, 'An old woman, barren!' Said they, 'Thus says thy Lord, He is knowing, wise'. (51: 28-30)

- (296) THE ANGELS SAID, 'NO KNOWLEDGE IS OURS BUT WHAT THOU HAST TAUGHT US. THOU ART THE KNOWING, THE WISE'.

And He taught Adam the names, all of them; then He propounded them to the angels and said, 'Declare to me the names of these, if ye are truthful'.

They said, 'Glory be to Thee! no knowledge is ours but what Thou thyself hast taught us, verily. Thou art the knowing, the wise'. (2: 29-30)

- (297) SAID JACOB TO HIS SONS, 'GOD IS KNOWING, WISE'.

Said he, 'Nay, your souls have induced you to do this thing. But patience is fair. It may be that God will give me them all together;—verily, He is knowing, wise'. (12: 83)

- (298) SAID JOSEPH, 'GOD IS KIND TO WHOM HE WILL. GOD IS KNOWING, WISE'.

And he raised his father upon the throne, and they fell down before him adoring. And he said; 'O my sire! This is the interpretation of my vision aforetime; my Lord has made it come true, and He has been good to me, in bringing me forth out of prison, and bringing you from the desert, after Satan had made a breach between me and my brethren;—verily, my Lord is kind to whomsoever He will; verily, He is the knowing, the wise!' (12: 101)

Be

GOD KNOWS ALL THINGS

(See also Headings 91 and 161 to 165)

- (299) GOD KNOWS WHAT IS IN THE HEAVENS AND THE EARTH. HE IS WITH THEM WHERESOEVER THEY BE. HE WILL INFORM THEM OF WHAT THEY HAVE DONE. GOD ALL THINGS DOTH KNOW.

Dost thou not see that God knows what is in the heavens and what is in the earth and that there cannot be a privy discourse of three but He makes the fourth? nor of five but He makes the sixth? nor less than that nor more, but that He is with them wheresoever they be? then He will inform them of what they have done upon the resurrection day: verily, God all things doth know! (58: 8)

- (300) HE KNOWS WHAT YE ARE AT. HE WILL INFORM YOU OF WHAT YE HAVE DONE. FOR GOD ALL THINGS DOTH KNOW.

Ay, God's is what is in the heavens and the earth, He knows what ye are at; and the day ye shall be sent back to Him then He will inform you of what ye have done, for God all things doth know. (24: 64)

- (301) ALL WILL HAVE A PORTION OF WHAT THEY EARN. ASK GOD FOR HIS GRACE. HE KNOWS ALL.

And do not covet that by which God has preferred one of you over another. Then men shall have a portion of what they earn, and the women, a portion of what they earn; ask God for His grace, verily, God knows all. (4: 36)

- (302) IF YE DISPLAY A THING OR CONCEAL IT, GOD ALL THINGS DOTH KNOW.

If ye display a thing or conceal it, verily, God all things doth know. (33: 54)

- (303) DO NOT KEEP DIVORCED WOMEN BY FORCE TO TRANSGRESS WHEN THEY HAVE REACHED THE PRESCRIBED TIME. AND FEAR GOD AND KNOW THAT GOD ALL THINGS DOTH KNOW.

When ye divorce women, and they have reached the prescribed time, then keep them kindly, or let them go in reason; but do not keep them by force to transgress; for whoso does that, he is unjust to his own soul: and do not take God's signs in jest; and remember God's favours to you, and what He has sent down to you of the Book and wisdom, to admonish you thereby; and fear God, and know that God all things know. (2: 231)

- (304) LET NOT THE SCRIBE OR WITNESS OF YOUR TRANSACTION COME TO HARM, FOR IF YE DO, IT WILL BE ABOMINATION. AND FEAR GOD. GOD ALL THINGS DOTH KNOW.

... Unless, indeed, it be a ready-money transaction between you, which ye arrange between yourselves, then it is no crime against you that ye do

not write it down; but bring witnesses to what ye sell one to another, and let not either scribe or witness come to harm, for if ye do it will be abomination in you; but fear God, for God teaches you, and God knows all things. (2: 282-283)

- (305) GOD EXTENDS PROVISION TO WHOM HE WILL. GOD ALL THINGS DOTH KNOW.

His are the keys of the heavens and the earth, He extends provisions to whom He will, or doles it out; verily, He knows everything. (42: 10)

God extends provision to whomsoever He will of His servants, or doles it out to him; verily, God all things doth know. (29: 62)

- (306) NO CALAMITY FALLS BUT BY HIS PERMISSION. WHOSO BELIEVES IN GOD HE WILL GUIDE HIS HEART. GOD ALL THINGS DOTH KNOW.

No calamity befalls but by the permission of God: and whoso believes in God, He will guide his heart; for God all things doth know! (64: 11)

- (307) GOD DOES NOT LEAD ASTRAY A PEOPLE AFTER HE HAS GUIDED THEM UNTIL THAT IS MADE MANIFEST TO THEM WHICH THEY HAVE TO FEAR. GOD ALL THINGS DOTH KNOW.

Nor will God lead astray a people after He has guided them until that is made manifest for them which they have to fear; verily, God all things doth know. (9: 116)

- (308) THE MISBELIEVERS PUT IN THEIR HEARTS THE PIQUE OF IGNORANCE. GOD SENT HIS SCHECHINA UPON THE BELIEVERS AND HIS APOSTLE AND OBLIGED THEM TO KEEP TO THE WORD OF PIETY. THEY WERE MOST WORTHY OF IT. GOD ALL THINGS DOTH KNOW.

When those who misbelieved put in their hearts pique—the pique of ignorance, and God sent down His schechina upon His Apostle and upon the believers, and obliged them to keep to the word of piety, and they were most worthy of it and most suited for it; for God all things doth know. (48: 26)

- (309) HE MADE YOU ALIVE, WILL KILL YOU AND AGAIN MAKE YOU ALIVE. HE CREATED FOR YOU WHAT IS IN THE EARTH AND FASHIONED THE HEAVENS. HE KNOWS ALL THINGS.

How can ye disbelieve in God, when ye were dead and He made you alive, and then He will kill you and then make you alive again, and then to Him will ye return.

It is He who created for you all that is in the earth, then He made for the heavens and fashioned them seven heavens; and He knows all things. (2: 26-27)

- (310) MUHAMMAD IS THE SEAL OF THE PROPHETS. GOD ALL THINGS DOTH KNOW.

Muhammad is not the father of any of your men, but the Apostle o God, and the Seal of the Prophets; for God all things doth know! (33: 40)

- (311) SAY, 'WILL YE TEACH GOD YOUR RELIGION?' GOD ALL THINGS DOTH KNOW.

Say, 'Will ye teach God your religion?' when God knows what is in the heavens and what is in the earth, and God all things doth know! (49: 16)

- (312) GOD GUIDES TO HIS LIGHT WHOM HE PLEASES, GOD STRIKES OUT PARABLES FOR MEN. GOD ALL THINGS DOTH KNOW.

God is the light of the heavens and the earth; His light is as a niche in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star; it is lit from a blessed tree, an olive neither of the east nor of the west, the oil of which would well-nigh give light though no fire touched it,—light upon light!—God guides to His light whom He pleases; and God strikes out parables for men, and God all things doth know. (24: 35)

- (313) GOD MAKES THESE ORDINANCES MANIFEST TO YOU, LEST YE ERR. FOR GOD ALL THINGS DOTH KNOW.

They will ask thee for a decision; say, 'God will give you a decision concerning remote kinship'.

If a man perish and have no child, but have a sister, let her have half of what he leaves; and he shall be her heir, if she have no son. But if there be brethren, both men and women, let the male have two thirds of what he leaves; and if there be brethren, both men and women, let the male have like the portion of two females. God makes it manifest to you lest ye err; for God all things doth know. (4: 175)

- (314) THOSE WHO HAVE FLED AND FOUGHT IN GOD'S CAUSE, AND THEIR HELPERS, ARE THE BELIEVERS. BUT BLOOD RELATIONS ARE NEARER IN KIN BY GOD'S BOOK. GOD ALL THINGS DOTH KNOW.

Those who believe and have fled and fought strenuously in God's cause, and those who have given a refuge and a help, those it is who believe; to them is forgiveness and generous provision due.

And those who have believed afterward and have fled and fought strenuously with you; these too are of you, but blood relations are nearer in kin by the Book of God. Verily, God all things doth know. (8: 75-76)

- (315) GOD HAS MADE THE KA'BAH A STATION FOR MEN, AND THE SACRED MONTH AND THE OFFERING THAT YE MAY KNOW THAT GOD KNOWS WHAT IS IN THE HEAVENS AND THE EARTH. GOD KNOWS ALL THINGS. HE IS KEEN TO PUNISH, YET FORGIVING, MERCIFUL.

God made the Kaabah, the Sacred House, to be a station for men, and the sacred month, and the offering and its neck garland; this is that ye may know that God knows what is in the heavens and what is in the earth, and that God knows all things. Know that God is keen to punish, but that God is forgiving, merciful. (5: 98)

- (316) THE CREATOR OF THE HEAVENS AND THE EARTH. HOW CAN HE HAVE A SON WHEN HE HAS CREATED EVERYTHING, AND KNOWS EVERYTHING?

The inventor of the heavens and the earth! how can He have a son,

when He has no female companion, and when He has created everything, and everything He knows. (6: 101)

- (317) HIS IS THE KINGDOM. HE QUICKENS AND KILLS. HE IS THE FIRST AND THE LAST, THE OUTER AND THE INNER. HE ALL THINGS DOTH KNOW! HE CREATED THE HEAVENS AND THE EARTH IN SIX DAYS. HE KNOWS WHAT GOES ON IN THE EARTH AND THE SKIES. HE IS WITH YOU WHEREVER YE BE. GOD ON WHAT YE DO DOTH LOOK. UNTO HIM DO AFFAIRS RETURN. HE KNOWS THE NATURE OF MEN'S BREASTS.

His is the kingdom of the heavens and the earth: He quickens and He kills, and He is mighty over all!

He is the first and the last; and the outer and the inner; and He all things doth know!

He it is who created the heavens and the earth in six days, then He made for the throne; and He knows what goes into the earth and what goes forth therefrom, and what comes down from the sky and what goes up therein, and He is with you wheresoever ye be: for God on what ye do doth look!

His is the kingdom of the heavens and the earth, and unto God affairs return. He makes the night succeed the day, and makes the day succeed the night; and He knows the nature of men's breasts. (57: 2-6)

Eight passages containing the word معلوم
that were overlooked in collecting

Group A

- (318) WE NEVER DESTROYED A CITY WITHOUT IT HAD ITS KNOWN BOOK.
We never destroyed a city without it had its known book¹⁾
No nation can hasten on its appointed time, nor put it off. (15: 4-5)
- (319) GOD'S SINCERE SERVANTS SHALL HAVE A KNOWN PROVISION OF FRUITS IN THE GARDEN.
Except God's sincere servants, these shall have a known provision²⁾ of fruits, and they shall be honoured in the gardens of pleasure. (37: 39-42)
- (320) THERE IS NONE AMONGST US BUT HAS HIS KNOWN PLACE.
'Verily, ye and what ye worship shall not try any one concerning him, save him who shall broil in hell; there is none amongst us but has his known place³⁾ and, verily, we are ranged, and verily, we celebrate His praises'.⁴⁾ (37: 161-166)

¹⁾ Professor Palmer's translation "... had its noted doom" is not warranted by the original.

²⁾ Professor Palmer's translation: "stated provision".

³⁾ Professor Palmer's translation: "appointed place".

⁴⁾ Professor Palmer's footnote: "This speech is supposed to be the words of the angel Gabriel".

- (321) WE SEND EVERYTHING DOWN IN A KNOWN QUANTITY.

Nor is there aught but the treasures of it are with us, and we do not send it down save in a known quantity ¹⁾. (15: 21)

- (322) ALL SHALL BE GATHERED UNTO THE TRYST OF THE WELL-KNOWN DAY.

Say, 'Verily those of yore and those of the latter day shall surely be gathered together unto the tryst of the well-known day'. (56: 49-50)

- (323) DID WE NOT KEEP THE WATER IN THE WOMB UNTO A KNOWN TERM.

Did we not create you from contemptible water, and place it in a sure depository unto a certain known term ²⁾. (77: 20-22)

- (324) SAID GOD TO SATAN, 'THOU ART RESPITED UNTIL THE DAY OF THE KNOWN TIME'.

He said, 'Then, verily, thou art of the respited until the day of the known time.' ³⁾ (15: 37-38)

Said He, 'Then thou art amongst the respited, until the day of the known time.' ⁴⁾ (38: 81-82)

¹⁾ Professor Palmer's translation: "noted quantity".

²⁾ Professor Palmer's translation: "decreed term".

³⁾ Professor Palmer's translation: "noted time".

⁴⁾ Professor Palmer's translation: "stated time".

APPENDIX FOUR

A COLLECTION OF QUR'ĀNIC CONTEXTS IN WHICH شَاءَ AND ITS DERIVATIVES OCCUR AS ALLUDING TO GOD'S MASHĪ'A (WILL)

In the following cases God is not the subject of شاءَ or its derivatives:
شاءَ — 18: 28; 25: 59; 73: 19; 74: 40; 78: 39; 80: 12.

شئتَ — 18: 76; 24: 62.

شئتم — 2: 55; 2: 223; 7: 161; 39: 17; 41: 40.

شئتما — 2: 33; 7: 18.

يشاءَ — 34: 12.

تشاءَ — 33: 51.

يشاقونَ — 16: 33; 25: 17; 39: 35; 42: 21; 50: 34.

نشاءَ — 6: 139; 8: 31; 11: 89; 39: 74.

And in the following two passages, although the subject of شاءَ is God, the occurrence of the verb is too incidental and indifferent to be considered in a discussion on God's will:

Said the chiefs of those who misbelieved among his (= Noah's) people 'This is nothing but a mortal like yourselves, who wishes to have preference over you, and *had God willed*, He would have sent angels'. (23: 24)

When their apostles ¹⁾ came to them and from behind them (saying), 'Serve ye none but God'. They said, '*If our Lord willed* He would send down angels; so we in what ye are sent will misbelieve'. (41: 13)

The arrangement of contexts in this collection strictly follows the sequence of argument in Chapter 6.

- (1) GOD LEADS ASTRAY WHOM HE WILLS, BUT GUIDES UNTO HIM THOSE WHO TURN AGAIN.

Those who misbelieve say, 'Unless a sign is sent down upon him from his Lord . . .' Say, 'God leads whom He will astray but guides unto Him those who turn again'. (13: 26-27)

¹⁾ The Apostles of 'Ād and Thamūd.

- (2) GOD LEADS THE WRONG-DOERS ASTRAY. HE DOES WHAT HE WILLS.

God answers those who believe with the sure word in this world's life and in the next; but God leads the wrong-doers astray; for God does what He will. (14: 32)

- (3) GOD GUIDED THOSE WHO BELIEVED IN THE TRUTH. GOD GUIDES WHOM HE WILLS.

Men were one nation once, and God sent prophets with good tidings and with warnings, and sent down with them the Book in truth, to judge between men in that wherein they disagreed; but none did disagree therein save those who had been given it after that manifest signs had come to them, through greed amongst themselves; and God guided those who did believe to that truth concerning which they disagreed by His permission, for God guides whom He will unto the right path. (2: 209)

- (4) GOD ELECTS FOR HIMSELF WHOM HE WILLS, AND GUIDES UNTO HIMSELF WHO TURNS REPENTANT.

... a great thing to the idolaters is that which ye call them to! God elects for Himself whom He will, and guides unto Himself him who turns repentant. (42: 11-12)

- (5) WE GUIDE BY THE ILLUMINATING BOOK WHOM WE WILL. THOU SHALT SURELY BE GUIDED O PROPHET.

And thus have we inspired thee by a spirit at our bidding; thou didst not know what the Book was, nor the faith: but we made it a light whereby we guide whom we will of our servants. And, verily, thou shalt surely be guided into the right way. (42: 52)

- (6) GOD GUIDES WHOM HE WILLS. HE KNOWS BEST WHO ARE TO BE GUIDED.

And when they hear vain talk, they turn away from it and say, 'We have our works, and ye have your works. Peace be upon you! we do not seek the ignorant!' Verily, thou canst not guide whom thou dost like, but God guides whom He will, for He knows best who are to be guided. (28: 55-56)

- (7) I FALL WITH MY PUNISHMENT ON WHOM I WILL. MY MERCY EMBRACETH EVERYTHING, I WILL WRITE IT DOWN FOR THE FEARFUL, AND THE CHARITABLE BELIEVERS.

My punishment—with it I fall on whom I will; and my mercy embraceth everything; and I will write it down for those who fear, and who give alms, and those who in our signs believe. (7: 155)

- (8) WE OVERTAKE WITH OUR MERCY WHOM WE WILL. NOR DO WE WASTE THE HIRE OF THOSE WHO DO GOOD.

Thus did we establish Joseph in the land that he might settle in what part thereof he pleased—we overtake with our mercy whom we will, nor do we waste the hire of those who do good. (12: 56)

- (9) HE MAKES WHOMSOEVER HE WILL ENTER INTO HIS MERCY. BUT FOR THE UNJUST HE HAS PREPARED A GRIEVOUS WOE.

He makes whomsoever He will to enter into His mercy; but the unjust He has prepared for them a grievous woe. (76: 31)

- (10) HE ENTERS INTO HIS MERCY WHOM HE WILL. BUT THE UNJUST HAVE NEITHER PATRON NOR HELP.

But had God willed, He would have made them one nation; but He makes whom He will enter into His mercy, and the unjust have neither patron nor help. (42: 6)

- (11) THE PARADISE IS PREPARED FOR THE BELIEVERS AND THE APOSTLES. GOD GIVES HIS GRACE TO WHOM HE WILLS.

Race towards forgiveness from your Lord and Paradise, whose breadth is as the breadth of the heavens and the earth, prepared for those who believe in God and His apostles! and God's grace, He gives it to whom He will, for God is Lord of mighty grace! (57: 21)

- (12) DO YE NOT SEE THOSE WHO CONSIDER THEMSELVES PURE? NAY, GOD CONSIDERS PURE WHOM HE WILL. AND THEY SHALL NOT BE WRONGED A STRAW.

Do ye not see those who consider themselves pure? nay, God considers pure whom He will, and they shall not be wronged a straw. (4: 52)

- (13) WE SAVED WHOM WE WILLED, BUT WE DESTROYED THE TRANSGRESSORS.

Nor did we send before them any but men whom we inspired? Ask ye the people of the Scriptures if ye do not know. Nor did we make them bodies not to eat food, nor were they immortal. Yet we made our promise to them good, and we saved them and whom we willed; but we destroyed those who committed excesses. (21: 7-9)

- (14) WHOMSOEVER WE WILLED, WE SAVED, BUT OUR VIOLENCE IS NOT AVERTED FROM THE SINNERS.

Until when the apostles despaired and they thought that they were proved liars, our help came to them, and whosoever we pleased we saved; but our violence is not averted from the sinful people. (12: 110)

- (15) THAT THE PEOPLE OF THE BOOK MAY KNOW THAT THEY CANNOT CONTROL AUGHT OF GOD'S GRACE; AND THAT GRACE IS IN GOD'S HANDS; HE GIVES IT TO WHOM HE WILLS.

O ye who believe! fear God, and believe in His Apostle: He will give two portions of His mercy and will make for you a light for you to walk in, and will forgive you; for God is forgiving, compassionate. That the people of the Book may know that they cannot control aught of God's grace; and that grace is in God's hands, He gives it to whom He will; for God is Lord of mighty grace! (57: 28-29)

- (16) AND SHOULD GOD TOUCH THEE WITH HARM, THERE IS NONE TO REMOVE IT SAVE HE; AND IF HE WISH THEE WELL, THERE IS NONE TO REPEL HIS GRACE; HE MAKES IT FALL ON WHOM HE WILLS.

And should God touch thee with harm, there is none to remove it save He; and if He wish thee well, there is none to repel His grace; He makes it fall on whom He will of His servants; for He is pardoning and merciful. (10: 107)

- (17) WHOMSOEVER GOD ABASES THERE IS NONE TO HONOUR, VERILY, GOD DOES WHAT HE WILLS.

Whomsoever God abases there is none to honour, verily, God does what He will. (22: 19)

- (18) DO YE NOT SEE THOSE WHO CONSIDER THEMSELVES PURE? NAY, GOD CONSIDERS PURE WHOM HE WILLS.

Do ye not see those who consider themselves pure? nay, God considers pure whom He wills ¹⁾. (4: 52)

- (19) GOD CREATES WHAT HE WILLS AND CHOOSES. THEY HAVE NOT THE CHOICE.

But as for him who turns again and believes and does right, it may be that he will be among the prosperous. For thy Lord creates what He will and chooses; they have not the choice! Celebrated be the praise of God! and exalted be He above what they associate with Him. (28: 67-68)

- (20) THERE SHALL BEFALL THE MECCANS THE EVIL. THEY CANNOT FRUSTRATE GOD. DO THEY NOT KNOW THAT GOD EXTENDS PROVISION TO WHOM HE WILL.

And when harm touches man he calls on us; then when we grant him favour from us, he says, 'Verily, I am given it through knowledge!' nay it is a trial,—but most of them do not know! Those before them said it too, but that availed them not which they had earned; and those who do wrong of these (Meccans), there shall befall them too the evil deeds of what they had earned, nor shall they frustrate Him. Have they not known that God extends His provision to whom He will, or doles it out? Verily, in that are signs unto a people who believe. (39: 50-53)

- (21) GOD'S HANDS ARE NOT FETTERED. HIS HANDS ARE OUTSPREAD. HE EXPENDS HOW HE WILL.

The Jews say, 'God's hand is fettered; their hands are fettered and they are cursed for what they said; nay! His hands are outspread, He expends how He will! (5: 69)

- (22) SAID NOAH, 'GOD WILL BRING WHAT YE ARE THREATENED WITH IF HE WILL. YE CANNOT MAKE HIM HELPLESS. NOR WILL MY ADVICE PROFIT YOU IF GOD WISH TO LEAD YOU ASTRAY. GOD IS YOUR LORD'.

They said, 'O Noah, thou hast wrangled with us, and hast multiplied

¹⁾ Palmer's translation: 'Do ye not see those who purify themselves? nay, God purifies whom He will.'

wranglings with us; bring us then what thou hast threatened us with, if thou art of those who tell the truth'. Said he, 'God will only bring it on you if He will, nor can ye make Him helpless; nor will my advice profit you, should I wish to advise you, if God wish to lead you into error. He is your Lord and unto Him shall ye be returned'. (11: 34-36)

- (23) THOU ART NOT BOUND TO GUIDE THEM. O PROPHET! GOD GUIDES WHOM HE WILLS.

Whatever expense ye expend or vow ye vow, God knows it, but the unjust have no helpers. If ye display your alms giving, then well is it; but if ye hide it and bring it to the poor, then is it better for you, and will expiate for you your evil deeds; for God of what ye do is well aware. Thou art not bound to guide them; but God guides whom He will; and whatever good ye expend it is for yourselves, and do not expend save for God's face. (2: 273)

- (24) THAT IS THE GUIDANCE OF GOD. HE GUIDES THEREWITH WHOM HE WILL. HE WHOM GOD LEADS ASTRAY, THERE IS NO GUIDE FOR HIM.

God has sent down the best of legends, a book uniform and repeating; whereat the skins of those who fear their Lord do creep! then their skins and their hearts soften at the remembrance of God. That is the guidance of God! He guides therewith whom He will. But he whom God leads astray there is no guide for him. (39: 24)

- (25) HAD HE WILLED, THE PEOPLE AFTER THE PROPHETS WOULD NOT HAVE FOUGHT AFTER SIGNS CAME TO THEM, FOR GOD DOES WHAT HE WILLS.

And had God willed, those who came after them would not have fought after there came to them manifest signs. But they did disagree, and of them are some who believe, and of them some who misbelieve, but, did God will, they would not have fought, for God does what He will. (2: 254)

- (26) SAID MARY, 'HOW CAN I HAVE A SON WITHOUT A MAN HAVING TOUCHED ME?' SAID HE, 'GOD CREATES WHAT HE WILL. WHEN HE DECREES A MATTER, HE SAYS 'BE' AND IT IS'.

She (Mary) said, 'Lord! how can I have a son when man has not yet touched me?' He said, 'Thus God creates what He will. When He decrees a matter He only says BE and it is'. (3: 42)

- (27) SAID ZAKARIYYĀ, 'HOW CAN I HAVE A BOY WHEN OLD AGE HAS REACHED ME AND MY WIFE IS BARREN?' SAID THE ANGEL, 'THUS GOD DOES WHAT HE WILL'.

He (Zakariyyā) said, 'My Lord, how can there be to me a boy when old age has reached me, and my wife is barren?' said he (the angel), 'Thus God does what He will'. (3: 35)

- (28) SAID ZAKARIYYĀ, 'O MARY! HOW DO YOU GET THIS FOOD?' SAID MARY, 'IT IS FROM GOD. HE PROVIDES WHOM HE WILL WITHOUT COUNT'.

Whenever Zakariyyā entered the chamber to her (= 'Imrān's wife)

he found beside her a provision, and said, 'O Mary, how hast thou this?' She said, 'It is from God, for God provides whom He will without count'. (3: 32)

- (29) GOD IS ABLE TO COLLECT BACK HIS CREATURES WHEN HE WILL.

And of His signs is the creation of the heavens and the earth, and what He hath spread abroad therein of beasts; and He is able to collect them when He will. (42: 28)

- (30) HE ADDS TO CREATION WHAT HE WILL. GOD IS MIGHTY OVER ALL.

Praise belongs to God, the originator of the heavens and the earth; who makes the angels His messengers, endued with wings in pairs or threes or fours; He adds to creation what He will; verily, God is mighty over all! (35: 1)

- (31) GOD'S IS THE KINGDOM. HE CREATED WHAT HE WILL. HE IS MIGHTY OVER ALL.

God's is the kingdom of the heavens and the earth and what is between the two; He createth what He will, for God is mighty over all! (5: 20)

- (32) HE PROVIDES WHOM HE WILL. HE IS MIGHTY, GLORIOUS.

God is kind to His servants; He provides whom He will, and He is the mighty, the glorious. (42: 18)

- (33) HE OVERTAKES WITH THE THUNDERCLAP WHOM HE WILL. HE IS STRONG IN MIGHT.

And the thunder celebrates His praise, and the angels too for fear of Him; and He sends the thunderclap and overtakes therewith whom He will;—yet they wrangle about God! But He is strong in might. (13: 14)

- (34) GOD HELPS WHOM HE WILL. HE IS MIGHTY OVER ALL.

The Greeks are overcome in the highest parts of the land; but after being overcome they shall overcome in a few years; to God belongs the order before and after; and on that day the believers shall rejoice in the help of God;—God helps whom He will, and He is mighty, merciful. (30: 1-4)

- (35) HE GIVES HIS APOSTLE AUTHORITY OVER WHOM HE WILL. HE IS MIGHTY OVER ALL.

What palm-trees ye did cut down or what ye left standing upon their roots was by God's permission, and to disgrace the workers of abomination, and as for the spoils that God gave to His Apostle from these (people) ye did not press forward after them with horse or riding camel; but God gives His Apostle authority over whom He will, for God is mighty over all. (59: 5-6)

- (36) HIS IS THE KINGDOM. PUNISHES AND FORGIVES WHOM HE WILL. GOD IS MIGHTY OVER ALL.

Do ye not know that God, His is the kingdom of the heavens and the

earth; He punishes whom He will, and forgives whom He will, for God is mighty over all (5: 44)

God's is what is in the heaven and in the earth, and if ye show what is in your souls, or hide it, God will call you to account; and He glorifies whom He will and punishes whom He will, for God is mighty over all (2: 284)

- (37) GOD IS MIGHTY OVER ALL. TORMENTS WHOM HE WILL.

... God is mighty over all! He torments whom He will; and unto Him shall ye be returned. (29: 19-20)

- (38) THOU GIVEST THE KINGDOM TO WHOM THOU PLEASEST AND STRIPPEST THE KINGDOM FROM WHOM THOU PLEASEST. THOU HONOUREST WHOM THOU PLEASEST AND ABASEST WHOM THOU PLEASEST. THOU ART MIGHTY OVER ALL.

Say, 'O God, Lord of the kingdom! Thou givest the kingdom to whom Thou pleasest, and strippest the kingdom from whomsoever Thou pleasest; Thou honourest whom Thou pleasest, and abasest whom Thou pleasest; in Thy hand is good. Verily, Thou art mighty over all. (3: 25)

- (39) GOD'S IS THE KINGDOM. HE PARDONS WHOM HE WILL AND TORMENTS WHOM HE WILL.

God's is the kingdom of the heavens and of the earth. He pardons whom He will, and torments whom He will; and God is forgiving, merciful. (48: 14)

... The Jews and the Christians say, 'We are the sons of God and His beloved'. Say, 'Why then does He punish you for your sins? nay ye are mortals of those whom He has created! He pardons whom He will; and punishes whom He will; for God's is the kingdom of the heavens and the earth, and what is between the two, and unto Him the journey is. (5: 21)

- (40) GOD'S IS WHAT IS IN THE HEAVENS AND IN THE EARTH. HE FORGIVES WHOM HE WILL, AND PUNISHES WHOM HE WILL.

God's is what is in the heavens and the earth. He forgives whom He will, and punishes whom He will; for God is forgiving and merciful. (3: 124)

- (41) HE EXTENDS PROVISION TO WHOM HE WILL. HE KNOWS EVERYTHING.

His are the keys of the heavens and the earth, He extends provision to whom He will, or doles it out; verily, He knows everything. (42: 10)

God extends provision to whomsoever He will of His servants, or doles it out to him; verily, God all things doth know. (29: 62)

- (42) HE SENDS DOWN PROVISION BY MEASURE TO WHOM HE WILL. OF HIS SERVANTS HE IS WELL-AWARE AND SEES.

And if God were to extend provision to His servants they would be wanton in the earth. But He sends down by measure what He will; verily, of His servants He is well-aware and sees. He it is who sends down the

rain after they have despaired; and dispenses His mercy, for He is the praiseworthy patron. And of His signs is the creation of the heavens and the earth, and what He hath spread abroad therein of beasts; and He is able to collect them when He will. (42: 26-28)

- (43) HE SPREADS OUT PROVISION TO WHOM HE WILL. HE IS WELL-AWARE OF AND SEES HIS SERVANTS.

Verily, the Lord spreads out provision to whomsoever He will or He does it out. Verily, He is ever well aware of and sees His servants. (17: 32)

- (44) SAY, 'MY LORD EXTENDS PROVISION TO WHOM HE WILL. MOST MEN DO NOT KNOW'.

We have not sent to any city a warner but the opulent thereof said, 'We, in which ye are sent with, disbelieve'. And they say, 'We have more wealth and children, and we shall not be tormented'. Say, 'Verily, my Lord extends provision to whom He will, or does it out, but most men do not know'. (34: 33-35)

- (45) HE GIVES HIS GRACE TO WHOM HE WILL FOR GOD BOTH COMPREHENDS AND KNOWS.

O ye who believe! whoso is turned away from his religion—God will bring (instead) a people whom He loves and who love Him, lowly to believers, lofty to unbelievers, strenuous in the way of God, fearing not the blame of him who blames. That is God's grace! He gives it unto whom He will, for God both comprehends and knows. (5: 59)

- (46) SAY, 'THE TRUE GUIDANCE IS THE GUIDANCE OF GOD'. SAY 'THE GRACE IS IN HIS HANDS. HE GIVES IT TO WHOM HE WILL. HE COMPREHENDS AND KNOWS'.

... Say, verily, the (true) guidance is the guidance of God, that one should be given like what ye are given. Or would they dispute with you before your Lord, say, 'Grace is in the hand of God, He gives it to whom He will, for God both comprehends and knows. He specially favours with His mercy when He will, for God is Lord of mighty grace'. (3: 66-67)

- (47) VERILY, GOD IS KNOWING, WISE. HE MAKES WHOM HE WILL ENTER INTO HIS MERCY.

Verily, this is a memorial, and whoso will, let him take unto his Lord a way.

But ye will not please except God will! Verily God is knowing, wise. He makes whomsoever He will to enter into His mercy; but the unjust He has prepared for them a grievous woe! (76: 29-31)

- (48) WE RAISE THE RANK OF WHOM WE WILL. THY LORD IS WISE AND KNOWING.

These are our arguments which we gave to Abraham and his people;—we raise the rank of whom we will; verily, thy Lord is wise and knowing. (6: 82-83)

- (49) WE RAISE THE DEGREES OF WHOM WE WILL. OVER EVERY POSSESSOR OF KNOWLEDGE IS ONE WHO KNOWS.

And he (Joseph) began with their sacks before the sacks of his brother; then he drew it forth from his brother's sack. Thus did we devise a stratagem for Joseph. He could not take his brother by the king's religion except God willed; we raise the degrees of whomsoever we will, and over every possessor of knowledge is one who knows. (12: 76)

- (50) HE DOUBLES UNTO WHOM HE WILLS. HE EMBRACES AND KNOWS.

The likeness of those who expend their wealth in God's way is as the likeness of a grain that grows to seven ears, in every ear a hundred grains, for God will double unto whom He will, for God both embraces and knows. (2: 263)

- (51) SAID JOSEPH, 'HE IS KIND TO WHOM HE WILL. HE IS THE KNOWING, THE WISE'.

And he (Joseph) raised his father upon the throne and they fell down before him adoring. And he said, 'O my Sire! This is the interpretation of my vision aforetime; my Lord has made it come true, and He has been good to me, in bringing you from the desert after Satan had made a breach between me and my brethren;—verily, my Lord is kind to whomsoever He will; verily, He is the knowing, the wise!' (12: 101)

- (52) GOD GIVES THE KINGDOM UNTO WHOM HE WILL. GOD COMPREHENDS AND KNOWS.

Then their prophet said to them, 'Verily, God has raised up for you Ṭālūt as a king'; they said, 'How can the kingdom be his over us; we have more right to the kingdom than he, for he has not an amplitude of wealth?' He said, 'Verily, God has chosen him over you, and has provided him with an extent of knowledge and of form. God gives the kingdom unto whom He will; God comprehends and knows'. (2: 248)

- (53) GOD WOULD NOT INFORM YOU OF THE UNSEEN. BUT HE CHOOSES OF HIS APOSTLES WHOM HE WILL.

And God would not inform you of the unseen, but God chooses of His apostles whom he will. Wherefore believe ye in God and His Apostles; and if ye believe and fear, for you is mighty hire. (3: 174)

- (54) HE INSPIRES APOSTLES WITH WHAT HE WILL. HE IS HIGH AND WISE.

It is not for any mortal that God should speak to him, except by inspiration, or from behind a veil, or by sending an apostle and inspiring by His permission what He will; verily, He is high and wise! (42: 50-51)

- (55) GOD TURNS UNTO HIMSELF WHOMSOEVER HE WILL, FOR GOD IS KNOWING, WISE.

Will ye not fight a people who broke their oaths, and intended to expel the Apostle? They began with you at first, are ye afraid of them? God is more deserving that ye should fear Him! If ye be believers, kill them!

God will torment them by your hands, and disgrace them, and aid you against them, and heal the breasts of a people who believe; and will remove rage from their hearts; for God turns unto Him whosoever He will, for God is knowing, wise! (9: 13-15)

- (56) GOD EMBRACES AND KNOWS. HE BRINGS WISDOM UNTO WHOM HE WILL.

The devil promises you poverty, and bids you sin, but God promises you pardon from Him and grace, for God both embraces and knows. He bringeth wisdom unto whom He will, and he who is brought wisdom is brought much good; but none will remember save those endowed with minds. (2: 271-272)

- (57) PURIFIES WHOM HE WILL. GOD BOTH HEARS AND KNOWS.

O ye who believe! follows not the footsteps of Satan, verily, he bids you sin and do wrong; and but for God's grace upon you and His mercy not one of you would be ever pure; but God purifies whom He will; for God both hears and knows. (24: 21)

- (58) YOUR LORD KNOWS YOU BEST. IF HE WILL HE WILL HAVE MERCY UPON YOU, OR IF HE WILL HE WILL TORMENT YOU.

Your Lord knows you best; if He will He will have mercy upon you, or if He will He will torment you: but we have not sent thee to take charge of them. (17: 56)

- (59) GOD LEADS ASTRAY WHOM HE WILL. GOD KNOWS WHAT THEY DO.

What! is he whose evil act is made seemly for him, so that he looks upon it as good—? Verily, God leads astray whom He will; let not thy soul then be wasted in sighing for them; verily, God knows what they do! (35: 9)

- (60) GOD GUIDES TO HIS LIGHT WHOM HE WILL. GOD ALL THINGS DOTH KNOW.

God is the light of the heavens and the earth; His light is a niche in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star; it is lit from a blessed tree, an olive neither of the east nor of the west, the oil of which would well-nigh give light though no fire touched it,—light upon light! God guides to His light whom He will; and God strikes out parables for men, and God all things doth know. (24: 35)

- (61) GOD'S IS THE KINGDOM. HE CREATES WHAT HE WILL, TWINS, MALES, FEMALES, AND MAKES BARREN WHOM HE WILL. HE IS KNOWING, POWERFUL.

God's is the kingdom of the heavens and the earth, He creates what He will, He grants to whom He will females, pairs, males and females; and He makes whom He will barren; verily, He is knowing, powerful. (42: 48-49)

- (62) GOD CREATES WHAT HE WILL. HE IS KNOWING, POWERFUL.

God it is who created you of weakness, then made for you after weak-

ness strength, then made for you after strength weakness and grey hairs. He creates what He will for He is the knowing, the powerful. (30: 53)

- (63) HE FASHIONS YOU IN THE WOMB AS HE WILL. HE IS THE MIGHTY, THE WISE.

Verily, God, there is nothing hidden from him in the earth, nor in the heaven; He it is who fashions you in the womb as He will. There is no God but He, the mighty, the wise. (3: 4)

- (64) HE IS THE MIGHTY, THE WISE. HE GIVES HIS GRACE TO WHOM HE WILL.

He it is who sent unto the Gentiles a prophet amongst themselves to recite to them His signs and to purify them, and to teach them, and to teach them the Book and the wisdom, although they were before in obvious error. And others of them have not yet overtaken them; but He is the mighty, the wise! That is God's grace, He gives it to whomsoever He will; for God is Lord of mighty grace. (62: 2-4)

- (65) GOD GUIDES AND LEADS ASTRAY WHOM HE WILL. HE IS THE MIGHTY, THE WISE.

We have not sent any apostle save with the language of his people, that he might explain to them. But God leads whom He will astray, and guides whom He will; and He is the mighty, the wise. (14: 4)

- (66) WE GUIDED ABRAHAM, ISAAC, JACOB. AND BEFORE THEM WE GUIDED NOAH, DAVID, SOLOMON, JOB, JOSEPH, MOSES, AND AARON. THUS DO WE REWARD THOSE WHO DO GOOD. AND SO WE GUIDED ZAKARIYYĀ AND JOHN AND JESUS AND ELIAS, ALL RIGHTEOUS ONES. THAT IS GOD'S GUIDANCE. HE GUIDES WHOM HE WILLS OF HIS SERVANTS.

These are our arguments which we gave to Abraham against his people;—we raise the rank of whom we will; verily, thy Lord is wise and knowing. And we gave to him Isaac and Jacob, each did we guide. And Noah we guided before and all his seed,—David and Solomon and Job and Joseph and Moses and Aaron,—for thus do we reward those who do good. And Zachariah and John and Jesus and Elias, all righteous ones; and Ishmael and Elisha and Jonas and Lot, each one have we preferred above the worlds; and of their fathers and their seed and brethren; we have chosen them and guided them unto a right way. That is God's guidance; He guides those whom He will of His servants; and if they associate aught with Him,—vain is that which they have worked. (6: 83-88)

- (67) GOD HAS PERMITTED HIS NAME TO BE MENTIONED THAT HE MAY RECOMPENSE THOSE WHO ARE STEADFAST IN PRAYER, GIVE ALMS AND FEAR THE DAY, AND MAY GIVE THEM INCREASE OF HIS GRACE. GOD PROVIDES WHOM HE PLEASES WITHOUT COUNT.

In the houses God has permitted to be reared and His name to be mentioned therein—His praises are celebrated therein mornings and evenings. Men whom merchandise nor selling divert from the remembrance of God and steadfastness in prayer and giving alms, who fear a day when hearts and eyes shall be upset; that God may recompense them

for the best that they have done, and give them increase of His grace, for God provides whom He pleases without count. (24: 36-38)

- (68) GOD MADE YOU SEEM TO THE MISBELIEVERS TWICE THEIR OWN NUMBER. HE AIDS WITH HIS HELP WHOM HE WILL.

(Say to those who misbelieve), 'Ye have had a sign in the two parties who met; one party fighting in the way of God, the other misbelieving; those saw twice the same number as themselves to the eyesight, for God aids with His help those whom He will. Verily in that is a lesson for those who have perception'. (3: 11)

- (69) O BELIEVERS! IT WAS FOR THE SAFETY OF SOME BELIEVERS THAT GOD LET THE MISBELIEVERS TURN YOU AWAY FROM THE SACRED MOSQUE. HE DID IT SO THAT HE MIGHT MAKE WHOM HE WILL ENTER INTO HIS MERCY.

Those who misbelieved and turned you away from the Sacred Mosque, and turned away the offering, kept from arriving at its destined place; and had it not been for believing men and believing women whom ye knew not, whom ye might have trampled on, and so a crime might have occurred to you on their account without your knowledge—that God may make whomsoever He will enter into His mercy. Had they been distinct from one another, we would have tormented those of them who misbelieved with grievous woe. (48: 25)

- (70) HE GIVES THE EARTH AS INHERITANCE TO WHOM HE WILL. BUT THE FUTURE IS FOR THOSE WHO FEAR.

Said Moses unto his people, 'Ask for aid from God and be patient; verily, the earth is God's! He gives it for an inheritance to whom He will of His servants and the future is for those who fear'. (7: 125)

- (71) THE MISBELIEVERS WOULD FAIN THAT NO GOOD WERE SENT DOWN TO YOU FROM YOUR LORD. BUT GOD DOES SPECIALLY FAVOUR WITH HIS MERCY WHOM HE WILL.

They who misbelieve, whether of those who have the Book, or of the idolaters, would fain that no good were sent down to you from your Lord; but God specially favours with His mercy whom He will, for God is Lord of mighty grace. (2: 99)

- (72) NO APOSTLE COULD BRING A SIGN SAVE BY GOD'S PERMISSION. FOR EVERY PERIOD THERE IS A BOOK. GOD CONFIRMS OR BLOTS OUT OF EARLIER REVELATIONS WHAT HE WILL. WITH HIM IS THE MOTHER OF THE BOOK.

And we sent apostles before thee, and we made for them wives and seed; and no apostle could bring a sign save by God's permission;—for every period there is a book. God blots out what He will, or He confirms; and with Him is the Mother of the Book. (13: 38-39)

- (73) WE CAN RAISE THE DEAD. WE CREATED YOU FROM EARTH, THEN FROM A CLOT. WE MAKE WHAT WE PLEASE REST IN THE WOMB UNTIL AN APPOINTED TIME.

O ye folk! if you are in doubt about the raising (of the dead),—verily,

we created you from earth, then from a clot, then from congealed blood, then from a morsel, shaped or shapeless, that we may explain to you. And we make what we please rest in the womb until an appointed time; then we bring you forth babes; . . . (22: 5)

- (74) WHO CAN INTERCEDE WITH GOD SAVE BY HIS PERMISSION? HE KNOWS WHAT IS BEFORE THEM AND WHAT IS BEHIND THEM. THEY COMPREHEND NOT AUGHT OF HIS KNOWLEDGE SAVE WHAT HE WILL.

God there is no god but He, the living, the self-subsistent. Slumber takes Him not, nor sleep. His is what is in the heavens and what is in the earth. Who is it that intercedes with Him save by His permission. He knows what is before them and what behind them, and they comprehend not aught of His knowledge but of what He will.

His throne extends over the heavens and the earth, and it tires Him not to guard them both, for He is high and grand. (2: 256)

- (75) AND WHEN WE DESTROYED QĀRŪN (KORAH), THOSE WHO HAD YEARNED FOR HIS RICHES SAID, 'AH! GOD EXTENDS PROVISION TO WHOM HE WILL. HAD HE NOT BEEN GRACIOUS TO US THE EARTH WOULD HAVE CLEFT OPEN WITH US'.

And we clave the earth with him (= Qārūn = Korah) and with his house; and he had no troop to help him against God, nor was he of those who were help! And on the morrow, those who had yearned for his place the day before said, 'Ah, ah! God extends provision to whom He will of His servants, or He doles it out; had not God been gracious to us, the earth would have cleft open with us! Ah ah! the unbelievers shall not prosper'. (28: 81-82)

- (76) GOD EXTENDS PROVISION TO WHOM HE WILL. IN THAT IS A SIGN FOR BELIEVERS.

And when we have made men taste of mercy, they rejoice therein, and if there befall them evil; for what their hands have sent before, behold! they are in despair. Have they not seen that God extends provision to whom He will, or doles it out? Verily, in that are signs unto a people who believe. (30: 35-36)

- (77) MY LORD EXTENDS PROVISION TO WHOM HE WILL.

Verily, my Lord extends provision to whomsoever He will of His servants, or doles it out to him. And what ye expend in alms at all, He will repay it; for He is the best of providers. (34: 38)

- (78) HE TURNS THE CLOUDS AND RAIN TO WHOM HE WILL.

God it is who sends forth the winds to stir up clouds; then He spreads them forth over the sky as He will; and He breaks them up and ye see the rain come forth from amongst them; and when He causes to fall upon whom He will of His servants, behold they hail it with joy, although before it was sent down upon them they were before then confused. (30: 47-48)

Hast thou not seen that God drives the clouds and then reunites them, and then accumulates them, and thou mayest see the rain coming forth from their midst; and He sends down from the sky mountains with hail therein, and He makes it fall on whom He will, and He turns it from whom He will; the flashing of His lightening well-nigh goes off with their sight? God interchanges the night and the day; verily, in that is a lesson to those endowed with sight... (24: 43-45)

- (79) THE APOSTLES SAID, 'WE ARE ONLY MORTALS? BUT GOD IS GRACIOUS TO WHOM HE WILL. AND WE BRING NOT AUTHORITY SAVE BY HIS PERMISSION'.

Their apostles said unto them, 'We are only mortals like yourselves; but God is gracious unto whomsoever He will or His servants, and it is not for us to bring you an authority save by His permission; but upon God do the believers rely!' (14: 13-14)

- (80) THE MISBELIEVERS GRUDGE BECAUSE GOD SENDS DOWN OF HIS GRACE ON WHOM HE WILL.

God's curse be on the misbelievers. For a bad bargain have they sold their souls, not to believe in what God has revealed, grudging because God sends down of His grace on whomsoever of His servants He will; and they have brought on themselves wrath after wrath and for the misbelievers is there shameful woe. (2: 83-84)

- (81) GOD TURNS AFTER PUNISHING THE MISBELIEVERS TO WHOM HE WILL.

... then God sent down His schechina upon His Apostle and upon the believers and sent down armies which ye could not see, and punished those who misbelieved; for that is the reward of the misbelievers, then God turns after that to whom He will, for God is forgiving and merciful. (9: 26-27)

- (82) HE GIVES APOSTLEHOOD TO WHOM HE WILL.

Exalted of degrees! The Lord of the throne! He throws the Spirit by His bidding upon whom He will of His servants, to give warning of the day of meeting. (40: 15)

He sends down the angels with the Spirit at His bidding upon whom He will of His servants (to say), 'Give warning that there is no god but Me; Me therefore do ye fear!' (16: 2)

- (83) HE PARDONS ANYTHING SHORT OF MISBELIEF TO WHOM HE WILL.

Verily, God forgives not associating aught with Him, but He pardons anything short of that to whomsoever He will, but whoso associates aught with God, he hath erred a wide error. (4: 116)

Verily, God pardons not associating aught with Him, but He pardons anything short of that to whomsoever He will; but he who associates aught with God he hath devised a mighty sin. (4: 51)

- (84) WHOSO IS DESIROUS OF THIS LIFE, WE WILL HASTEN ON FOR HIM WHAT WE WILL, FOR WHOM WE WILL. THEN WE WILL MAKE HELL FOR HIM TO BROIL IN.

Whoso is desirous of this life that hastens away, we will hasten on

for him therein what we will, for whom we will. Then we will make hell for him to broil in—despised and outcast. (17: 19)

- (85) HE GUIDES AND LEADS ASTRAY WHOM HE WILL.

But had God pleased He would have made you one nation; but He leads astray whom He will and guides whom He will;—but ye shall be questioned as to that which ye have done. (16: 95)

- (86) SAID MOSES, 'O LORD! THIS IS THY TRIAL WHEREWITH THOU DOST LEAD ASTRAY WHOM THOU WILL AND GUIDEST WHOM THOU WILL'.

And Moses chose from his people seventy men for our appointment; and when the earthquake took them he said, 'O my Lord! hadst Thou willed, Thou hadst destroyed them before and me. Wilt Thou destroy us for what the fools amongst us have done? This is naught but Thy trial, wherewith Thou dost lead astray whom Thou will and guidest whom Thou will; Thou art our patron! forgive us and have mercy on us, for Thou art the best of those who do forgive!' (7: 154)

- (87) THOSE WHO SAY OUR SIGNS ARE LIES—DEAFNESS, DUMBNESS. WHOM HE WILLS GOD LEADS ASTRAY, AND WHOM HE WILL HE PLACES ON THE RIGHT WAY.

Those who say our signs are lies—deafness, dumbness, in the dark! whom He will does God lead astray, and whom He will He places on the right way. (6: 39)

- (88) WE HAVE MADE ANGELS THE GUARDIANS OF THE FIRE AND HAVE MADE THEIR NUMBER A TRIAL TO THE MISBELIEVERS, THAT THOSE WHO HAVE BEEN GIVEN THE BOOK MAY NOT DOUBT AND THAT THE BELIEVERS MAY INCREASE IN FAITH. THUS DOES GOD LEAD ASTRAY WHOM HE WILL AND GUIDE WHOM HE WILL. NONE KNOWS THE HOSTS OF THY LORD SAVE HIMSELF.

We have made only angels guardians of the fire, and we have only made their number a trial to those who misbelieve; that those who have been given the Book may be certain, and that those who believe may be increased in faith; and that those who have been given the Book and the believers may not doubt; and that those in whose hearts is sickness, and the mis-believers may say, 'What does God mean by this as a parable?' Thus God leads astray whom He will and guides whom He will: and none knows the hosts of thy Lord save Himself; and it is only a reminder to mortals. (74: 31-34)

- (89) GOD GUIDES WHOM HE WILL UNTO THE RIGHT PATH.

God calls unto the abode of peace, and guides whom He will into the right path. (10: 26)

- (90) GOD'S IS THE EAST AND THE WEST. HE GUIDES WHOM HE WILL UNTO THE RIGHT PATH.

The fools among men will say, what has turned them from their qibla, on which they were agreed? Say, 'God's is the east and the west, He guides whom He will unto the right path'. (2: 136)

- (91) HE WILL RAISE MAN WHEN HE WILL.

Then He killed him, and laid him in the tomb; then when He will, He will raise him up again. (80: 21-22)

- (92) HE TAUGHT DAVID OF WHAT HE WILLED.

And when they sent out against Jālūt and his soldiery they said, 'Lord, pour out patience over us, and make firm our steps, and help us against the misbelieving people!' And they put them to flight by the permission of God, and David killed Jālūt and God gave him the kingdom and wisdom, and taught him of what He willed. (2: 251-252)

- (93) LORD, WHO CREATED THEE, GAVE THEE SYMMETRY, AND IN WHAT FORM HE WILLED COMPOSED THEE.

O man! what has seduced thee concerning thy generous Lord, who created thee, and fashioned thee, and gave thee symmetry, and in what form He willed composed thee? (82: 6-8)

- (94) HAD GOD WISHED TO TAKE A CHILD, HE WOULD HAVE CHOSEN WHAT HE WILLED FROM HIS CREATION.

Had God wished to take to Himself a child, He would have chosen what He willed from what He creates; celebrated be His praises! (39: 5-6)

- (95) IF HE WILL HE CAN MAKE YOU PASS AWAY O MEN, AND CAN BRING OTHERS. GOD IS ABLE TO DO ALL THAT.

If He will He can make you pass away, O men! and can bring others; God is able to do all that. (4: 132)

Dost not thou see that God created the heavens and the earth in truth? If He will He can take you off and bring a new creation; nor is that hard for God! (14: 22-23)

If He will He will take you off, and will bring a fresh creation; for that is no hard matter unto God. (35: 17-18)

- (96) IF WE WILL WE CAN EXCHANGE FOR THE LIKES OF THEM IN THEIR STEAD.

We created them and strengthened their joints; and if we will we can exchange for the likes of them in their stead. (76: 28)

- (97) AND IF WE WILL, WE CAN MAKE OF YOU ANGELS IN THE EARTH TO SUCCEED YOU.

And if we will, we can make of you angels in the earth to succeed you. (43: 60)

- (98) IT IS WE WHO CREATE. IF WE WILLED, WE COULD MAKE THE GROWING SEED MERE GRIT. IF WE WILLED, WE COULD MAKE THE WATER PUNGENT. WHY THEN DO YE NOT THANK?

Ye do not know the first production—why then do ye not mind? Have ye considered what ye till? Do ye make it bear seed, or do we make it bear seed? If we willed we could make it mere grit, so that ye would

pause to marvel: verily, we have got into debt¹⁾ and we have excluded²⁾.

Have ye considered the water which ye drink? Do ye make it come down from the clouds, or do we make it come down? If we willed we could make it pungent—why then do ye not give thanks? (56: 62-69)

- (99) HAD HE WILLED HE WOULD HAVE MADE THE SHADOW STATIONARY AND THE SUN WOULD NOT HAVE GUIDED.

Hast thou not looked to thy Lord how He prolongs the shadow? but had He willed He would have made it stationary; then we make the sun a guide thereto, then we contract it towards us with an easy contraction. (25: 47)

- (100) IF HE WILL, HE CALMS THE WIND AND THE SHIPS BECOME MOTIONLESS ON THE BACK OF THE OCEAN. IN THAT ARE SIGNS FOR THE GRATEFUL.

And of His signs are the ships that sail like mountains in the sea. If He will, He calms the wind, and they become motionless on the back thereof: verily in that are signs to every patient, grateful person. (42: 31)

- (101) IF WE WILL, WE DROWN THE SHIPS AND THERE IS NONE TO APPEAL TO, SAVE BY MERCY FROM US.

And a sign for them is that we bear their seed in a laden ship, and we created for them the like thereof whereon to ride; and if we will, we drown them, and there is none for them to appeal to; save by mercy from us, as a provision for a season. (36: 41-44)

- (102) IF WE WILLED WE COULD PUT OUT THE EYES OF THE MISBELIEVERS AND TRANSFORM THEM IN THEIR PLACES AND THEY SHOULD NOT BE ABLE TO GO ON OR RETURN.

But he (Satan) led astray a numerous race of you; what! had ye then no sense? this is hell, which ye were threatened; broil therein today, for that ye misbelieved! On that day we will seal their mouths, and their hands shall speak to us, and their feet bear witness of what they earned. And if we willed we could put out their eyes, and they would race along the road; and then how could they see? And if we willed, we would transform them in their places, and they should not be able to go on nor yet to return. (36: 62-67)

- (103) IF HE WILLED HE WOULD GO OFF WITH THE HYPOCRITES' HEARING AND SIGHT. HE IS MIGHTY OVER ALL.

... and if God willed He would go off with their (the Hypocrites') hearing and their sight; verily God is mighty over all. (2: 19)

- (104) DID WE WILL WE WOULD SMITE THE GENERATIONS FOR THEIR SINS, AND SET A STAMP UPON THEIR HEARTS AND THEY SHOULD NOT HEAR.

Is it not shown to those who inherit the earth after its (former) people, that did we please we would smite them in their sins, and set a stamp upon their hearts, and then they should not hear? (7: 98)

¹⁾ Palmer's footnote: I.e. for seed and labour.

²⁾ Palmer's footnote: From reaping the fruits of it.

- (105) IF WE WILLED WE WOULD CLEAVE THE EARTH OPEN WITH THE MISBELIEVERS OR WOULD MAKE TO FALL UPON THEM A PORTION OF THE HEAVEN.

Have they (the misbelievers) not looked at what is before them and what is behind them of the heaven and the earth? If we willed we would cleave the earth open with them, or we would make to fall upon them a portion of the heaven. (34: 7-9)

- (106) IF WE WILLED WE WOULD EXPOSE TO YOU THE MALICE OF THE HYPOCRITES ON THEIR FACES. BUT THOU SHOULDST KNOW THEM BY THEIR SPEECH.

Do those in whose hearts is sickness reckon that God will not bring their malice forth? But did we will we would show thee them and thou shouldst know them by their cognisances. But thou shalt know them by their distorting their speech and God knows their works! (47: 31-32)

- (107) SAY, 'HAD GOD WILLED I SHOULD NOT HAVE RECITED IT TO YOU NOR TAUGHT YOU THEREWITH'.

Say, 'Had God willed, I should not have recited it to you, nor taught you therewith. I have tarried a lifetime amongst you before it; have ye not then any sense?' (10: 17)

- (108) WILL THEY SAY HE HAS FORGED A LIE? IF GOD WILLED HE WOULD SET A SEAL UPON THY HEART, O PROPHET: BUT GOD WILL BLOT OUT FALSEHOOD AND VERIFY THE TRUTH BY HIS WORD.

Or will they say he has forged against God a lie? But if God willed He could set a seal upon they heart; but God will blot out falsehood and verify truth by His word; verily, He knows the nature of men's breasts. (42: 23)

- (109) IF WE WILLED WE WOULD HAVE TAKEN AWAY WHAT WE HAVE INSPIRED THEE WITH. THOU WOULDST HAVE FOUND NO GUARDIAN UNLESS BY A MERCY FROM THY LORD.

If we had willed we would have taken away that with which we have inspired thee; then thou wouldst have found no guardian against us, unless by a mercy from thy Lord; verily, His grace towards thee is great! (17: 88-89)

- (110) THOSE WHOSE BOSOMS PREVENT THEM FROM FIGHTING YOU, HAD GOD WILLED THEY WOULD SURELY HAVE FOUGHT YOU. BUT WHEN THEY RETIRE FROM YOU AND DO NOT FIGHT YOU, THEN GOD HATH GIVEN YOU NO WAY AGAINST THEM.

They would fain that ye misbelieve as they misbelieve, that ye might be alike; take ye not patrons from among them until they too flee in God'-way; but if they turn their backs, then seize them and kill them wheres soever ye find them, and take from them neither patron nor help,—save those who reach a people betwixt whom and you is an alliance—or who come to you while their bosoms prevent them from fighting you or fighting their own people. But had God pleased He would have given them dominion

over you¹⁾, and they would surely have fought you. But if they retire from you and do not fight you, and offer you peace,—then God hath given you no way against them. (4: 91-92)

- (111) IF HE WILL, HE CAN MAKE THE PROPHET WEALTHY.

Blessed be He who, if He please can make for thee better than that, gardens beneath which rivers flow, and can make for thee castles. (25: 11)

- (112) GOD TRULY VERIFIED FOR HIS APOSTLE THE VISION THAT YE SHALL VERILY ENTER THE SACRED MOSQUE IF GOD WILL, IN SAFETY.

God truly verified for His Apostle the vision that ye shall verily enter the Sacred Mosque if God will, in safety . . . (48: 27)

- (113) O BELIEVERS, IF YE FEAR WANT, GOD WILL ENRICH YOU FROM HIS GRACE IF HE WILL.

O ye who believe! it is only the idolaters who are unclean; they shall not then approach the Sacred Mosque after this year. But if ye fear want then God will enrich you from His grace if He will; verily, God is knowing, wise! (9: 28)

- (114) IF THERE COME GOD'S TORMENT IT IS ON HIM THAT YE WOULD CALL. AND HE WILL AVERT WHAT YE CALL ON HIM FOR IF HE BUT WILL.

Say, 'Look you now! if there should come God's torment, or there should come to you the hour, on other than God would ye call, if ye do tell the truth?' Nay, it is on Him that ye would call, and He will avert that which ye call upon Him for if He but please; and ye shall forget that which ye did associate with Him. (6: 40-41)

- (115) GOD KNOWS THE EVILDOER FROM THE WELLDOER. IF HE WILL, HE WILL SURELY TROUBLE YOU. HE IS MIGHTY, WISE.

They will ask thee about orphans; say, 'To do good to them is best'. But if ye interfere with them—they are your brethren, and God knows the evildoer from the well-doer, and if God will He will surely trouble you. Verily, God is mighty, wise. (2: 218-219)

- (116) THAT GOD MIGHT PUNISH THE HYPOCRITES IF HE WILL, OR TURN AGAIN TOWARDS THEM.

Amongst the believers are men who have been true to their covenant with God, and there are some who wait and have not changed with fickleness. That God might reward the truthful for their truth, and punish the hypocrites if He please, or turn again towards them; verily, God is forgiving, merciful! (33: 23-24)

- (117) ALL WHO ARE IN THE HEAVENS AND THE EARTH SHALL BE STARTLED BY THE TRUMPET SAVE WHOM GOD WILL.

And the day when the trumpet shall be blown and all who are in the

¹⁾ وَلَوْ شَاءَ اللَّهُ لَطَمَ بِهِمُ عَلَيْهِمْ . . . : Professor Palmer's translation is somehow the reverse 'Had God pleased He would have given you dominion over them'.

heavens and the earth shall be startled, save whom God will! and all shall come abjectly to Him. (27: 89)

- (118) AND WHEN THE TRUMPET IS BLOWN THOSE WHO ARE IN THE HEAVENS SHALL SWOON SAVE WHAT GOD WILL.

And the trumpet shall be blown, and those who are in the heavens shall swoon, save what God will. (39: 68)

- (119) AS FOR THOSE WHO ARE WRETCHED, IN THE FIRE TO DWELL THEREIN FOR AYE SAVE WHAT THY LORD WILL. VERILY THY LORD IS ONE WHO WORKS HIS WILL. AND AS FOR THOSE WHO ARE GLAD, IN PARADISE TO DWELL THEREIN FOR AYE, SAVE WHAT THY LORD WILL.

And as for those who are wretched—why, in the Fire! there shall they groan and sob! to dwell therein for aye, so long as the heavens and the earth endure; save what thy Lord will. Verily, thy Lord is One who works His will. And as for those who are glad—why, in Paradise! to dwell therein for aye, so long as the heavens and the earth endure; save what thy Lord will—a ceaseless boon! (11: 108-110)

- (120) HE SAYS TO THE SINNER ON THE JUDGEMENT DAY, 'THE FIRE IS YOUR RESORT TO DWELL THEREIN FOR AYE SAVE WHAT GOD WILL.'

On the judgement day says He to the sinners and misbelievers, 'The fire is your resort to dwell therein for aye! save what God will'. (6: 128)

- (121) O PROPHET! SAY, 'I CANNOT CONTROL PROFIT OR HARM FOR MYSELF SAVE WHAT GOD WILL'.

Say, 'I cannot control profit or harm for myself, save what God will'. (7: 188)

- (122) SAY, 'I HAVE NO POWER OVER MYSELF FOR HARM OR FOR PROFIT SAVE WHAT GOD WILL'.

But they say, 'When is this threat (to come), if ye tell the truth?'

Say, 'I have no power over myself for harm or for profit save what God will. Every nation has its appointed time; when their appointed time comes to them they cannot delay it for an hour or bring it on'. (10: 49-50)

- (123) WE WILL MAKE THEE RECITE AND THOU SHALT NOT FORGET SAVE WHAT GOD WILL. HE KNOWS THE OPEN AND THE CONCEALED.

We will make thee recite, and thou shalt not forget, save what God will. Verily, He knows the open and what is concealed. (87: 6-7)

- (124) O PROPHET! NEVER SAY, 'I AM GOING TO DO THAT TOMORROW' EXCEPT 'IF GOD WILL'.

"And never say of anything, 'verily I am going to do that tomorrow', except, 'if God will'." (18: 23)

- (125) AND THE PIOUS MAN SAID TO HIS ARROGANT NEIGHBOUR, "WHY COULDEST THOU NOT HAVE SAID, 'WHAT GOD WILL, THERE IS NO POWER IN GOD'?"

And he went in unto his garden, having wronged himself: said he, 'I

do not think that this will ever disappear; and I do not think that the hour is imminent; and if even I be sent back unto my Lord, I shall find a better one than it in exchange'.

Said unto him his fellow, who was his next-door neighbour, 'Thou hast disbelieved in Him who created thee from earth, and then from a clot, then fashioned thee a man; but God, He is my Lord; nor will I associate any one with my Lord. Why couldst thou not have said when thou didst go into thy garden, "What God pleases! there is no power save in God"?' (18: 33-37)

- (126) SAID SHU'AIB TO HIS PEOPLE, 'WHAT SHOULD AIL US THAT WE SHOULD RETURN THERETO UNLESS THAT GOD SHOULD WILL?'

Said the crowd of those who were big with pride amongst His people, 'We will of a surety turn thee out, O Shu'aib! and those who believe with thee, from our village; or else thou shalt return unto our faith'. Said he, 'What even if we be averse therefrom? We shall have devised a lie against God if we return unto your faith, after God has saved us from it; and what should ail us that we should return thereto, unless that God should please? our Lord embraces everything in His knowledge;—on God do we rely'. (7: 86-87)

- (127) SAID ABRAHAM, 'I FEAR NOT WHAT YE ASSOCIATE WITH HIM UNLESS MY LORD SHOULD WILL ANYTHING'.

And his people disputed with him;—he said, 'Do ye dispute with me concerning God, when He has guided me? but I fear not what ye associate with Him unless my Lord should wish for anything. My Lord doth comprehend all things in His knowledge, will ye not then remember?' (6:80)

- (128) SAID MOSES TO THE PIOUS AND WISE MEN WHOM HE JOINED FOR A RAMBLE, 'THOU WILT FIND ME IF GOD WILL, PATIENT'.

Said he, 'Verily, thou canst never have patience with me, How canst thou be patient in what thou comprehendest no knowledge of?' He said, 'Thou wilt find me, if God will, patient; nor will I rebel against thy bidding'. (18: 66-68)

- (129) SAID ISMĀ'EEL TO HIS FATHER WHEN HIS FATHER WAS READY TO SACRIFICE HIM, 'O FATHER! THOU WILT FIND ME, IF GOD WILL, OF THE PATIENT'.

He said, 'O my boy! verily, I have seen in a dream that I should sacrifice thee, look then what thou seest right'.

Said he, 'O my sire! do what thou art bidden; thou wilt find me, if it please God, one of the patient!' (37: 101-102)

- (130) AND HE WHO OFFERED TO MARRY HIS DAUGHTER TO MOSES IN RETURN FOR TEN YEARS' SERVICE SAID TO MOSES, 'THOU WILT FIND ME, IF GOD WILL, OF THE RIGHTEOUS'.

Said he, 'Verily, I desire to marry thee to one of these daughters of mine, on condition that thou dost serve me for hire eight years; and if

thou shalt fulfil ten it is of thyself; for I do not wish to make it wretched for thee; thou wilt find me, if it please God, of the righteous!' (28: 27)

- (131) SAID THE PEOPLE OF MOSES TO HIM, 'PRAY THY LORD TO SHOW US THE COW. THEN WE, IF GOD WILL, SHALL BE GUIDED'.

They said, 'Pray thy Lord to show us what she (the cow) is to be, for cows appear the same to us; then we, if God will, shall be guided'. (2: 65)

- (132) FOR EACH ONE OF YOU WE HAVE MADE A LAW AND A PATHWAY. HAD GOD WILLED HE WOULD HAVE MADE YOU ONE NATION. BUT HE WILL SURELY TRY YOU CONCERNING THAT THAT WHICH HE HAS BROUGHT YOU. BE THEREFORE EMULOUS IN GOOD DEEDS. UNTO HIM IS YOUR RETURN ALTOGETHER. AND HE WILL LET YOU KNOW CONCERNING THAT WHEREIN YE DISPUTE.

For each one of you have we made a law and a pathway; and had God willed He would have made you one nation, but He will surely try you concerning that which He has brought you. Be ye therefore emulous in good deeds; to God is your return altogether; and He will let you know concerning that wherein ye do dispute. (5: 52-53)

- (133) IF HE WILL HE WOULD CONQUER THE MISBELIEVERS. BUT (IT IS) THAT HE MAY TRY SOME OF YOU BY THE OTHERS.

That!—but if God will He would conquer them (misbelievers)—but (it is) that He may try some of you by the others . . . (47: 5)

- (134) HAD HE WILLED HE WOULD HAVE MADE YOU ONE NATION. BUT HE LEADS ASTRAY WHOM HE WILL AND GUIDES WHOM HE WILL. BUT YE SHALL BE QUESTIONED AS TO THAT WHICH YE HAVE DONE.

. . . had God pleased He would have made you one nation; but He leads astray whom He will, and guides whom He will; but ye shall be questioned as to that which ye have done. (16: 95)

- (135) HAD HE WILLED HE WOULD HAVE MADE THEM ONE NATION. BUT HE MAKES WHOM HE WILL ENTER INTO HIS MERCY AND THE UNJUST HAVE NEITHER PATRON NOR HELP.

. . . had God willed, He would have made them one nation; but He makes whomsoever He will enter into His mercy; and the unjust have neither patron nor help. (42: 6)

- (136) HAD THY LORD WILLED HE WOULD HAVE MADE YOU ONE NATION. BUT THEY WILL NOT CEASE TO DIFFER. FOR THIS HAS HE CREATED THEM. AND THE WORD OF THY LORD IS FULFILLED. 'I WILL SURELY FILL HELL WITH GINNS AND MEN ALTOGETHER'.

Had thy Lord willed He would have made men one nation; but they will not cease to differ save those thy Lord has had mercy on. For this has He created them, and the word of thy Lord is fulfilled, 'I will surely fill hell with ginns and mankind altogether'. (11: 120)

- (137) HAD WE WILLED WE WOULD HAVE GIVEN TO EVERYTHING ITS GUIDANCE. BUT THE SENTENCE WAS DUE FROM ME; I WILL SURELY FILL HELL WITH MEN ALTOGETHER.

Had we willed we would have given to everything its guidance; but the sentence was due from me; I will surely fill hell with the jinns and with men altogether. (32: 13)

- (138) HAD HE WILLED, ALL IN THE EARTH WOULD HAVE BELIEVED. AS FOR THEE WILT THOU FORCE MEN TO BECOME BELIEVERS? NONE BELIEVES SAVE BY HIS PERMISSION.

But had thy Lord willed, all who are in the earth would have believed together; as for thee, wilt thou force men to become believers? It is not for any person to believe save by the permission of God; He puts horror on those who have no sense. (10: 99-100)

- (139) HAD GOD WILLED, THE IDOLATERS WOULD NOT HAVE ASSOCIATED AUGHT WITH GOD. BUT WE HAVE NOT MADE THEE A KEEPER OVER THEM.

Follow what is revealed to thee from thy Lord; there is no god but He, and shun the idolaters.

But had God willed, they would not have associated aught with Him, but we have not made thee a keeper over them, nor art thou for them a warder (6: 106-107)

- (140) IF GOD WILLED, HE WOULD BRING THEM ALL TO GUIDANCE. BE THOU NOT THEN OF THE IGNORANT.

... but if God willed, He would bring them all to guidance, be thou not then of the ignorant. (6: 35)

- (141) HAD WE WILLED WE WOULD HAVE SENT IN EVERY CITY A WARNER. SO OBEY NOT THE UNBELIEVERS AND FIGHT THEM.

But, had we willed, we would have sent in every city a warner. So obey not the unbelievers and fight strenuously with them in many a strenuous fight. (25: 53-54)

- (142) O MUḤAMMAD! DO NOT VEX THYSELF IF THEY DO NOT BELIEVE. IF WE WILL WE WILL SEND DOWN UPON THEM A SIGN THAT WOULD MAKE THEM HUMBLE THEIR NECKS.

(O Muḥammad!) Haply thou art vexing thyself to death that they will not be believers! If we will we will send down upon them from the heaven a sign, and their necks shall be humbled thereto. But there comes not to them any recent Reminder from the Merciful One that they do not turn away from. (26: 2-4)

- (143) O PROPHET! HAD GOD WILLED THERE WOULD HAVE BEEN NO ENEMIES OF YOU WHO INSPIRE EACH OTHER WITH EVIL SPEECH. LEAVE THEM WITH THEIR DEVICES.

So have we made for every prophet an enemy,—devils of men and

ginns; some of them inspire others with specious speech to lead astray; but had thy Lord willed they would not have done it; so leave them with what they do devise. (6: 112)

- (144) HAD GOD WILLED THOSE OF THE MUSHRIKS WHO DO HIDEOUS THINGS WOULD NOT HAVE DONE SO. SO LEAVE THEM ALONE.

Thus to many of the Mushriks their associates have made seemly the killing of their children, to destroy them, and to obscure for them their religion; but had God willed they would not have done it, leave them alone and that which they have forged. (6: 138)

- (145) GOD'S IS TO SHOW THE PATH. FROM IT SOME TURN ASIDE. HAD HE WILLED HE WOULD HAVE GUIDED YOU ONE AND ALL.

God's it is to show the path; from it some turn aside: but had He willed He would have guided you one and all. (16: 9)

- (146) GOD'S IS THE SEARCHING ARGUMENT. HAD HE WILLED HE WOULD HAVE GUIDED YOU ALL.

Say, 'God's is the searching argument; and had He willed, He would have guided you all'. (6: 150)

- (147) HAD HE WILLED, HE WOULD HAVE GUIDED MEN ALTOGETHER.

And though it were a Qur'ān by which the mountains were moved, or by which the earth were cut up, or the dead made to speak—nay, God's is the command altogether! Did not those who believed know that if God had willed, He would have guided men altogether. (13: 30)

- (148) HAD GOD WILLED, THE PEOPLE AFTER THE PROPHETS WOULD NOT HAVE FOUGHT AFTER SIGNS CAME TO THEM. FOR GOD DOES WHAT HE WILL.

And had God willed those who came after them (the prophets), would not have fought after there came to them manifest signs. But they did disagree, and of them are some who believe, and of them some who misbelieve, but, did God will, they would not have fought, for God does what He will. (2: 254)

- (149) HE WHO STEPPED AWAY FROM OUR SIGNS, SATAN FOLLOWED HIM, AND HE WAS OF THOSE WHO WERE BEGUILED. HAD WE WILLED WE WOULD HAVE EXALTED HIM BY OUR SIGNS. BUT HE FOLLOWED HIS LUSTS. HE IS LIKE A DOG THAT HANGS OUT HIS TONGUE WHETHER YOU ATTACK IT OR LEAVE IT.

Read to them the declaration of him to whom we brought our signs, and who stepped away therefrom, and Satan followed him, and he was of those who were beguiled. Had we willed we would have exalted him thereby, but he crouched upon the earth and followed his lust, and his likeness was as the likeness of a dog, whom if thou shouldst attack he hangs out his tongue, or if thou should leave him, he hangs out his tongue too. That is the likeness of the people who say our signs are lies. Tell them then these tales—haply they may reflect. (7: 174-175)

- (150) HAD WE SENT DOWN UNTO THEM THE ANGELS OR THE DEAD HAD SPOKEN TO THEM, OR HAD GATHERED EVERYTHING UNTO THEM IN HOSTS THEY WOULD NOT HAVE BELIEVED UNLESS THAT GOD WILLED.

And had we sent down unto them the angels, or the dead had spoken to them, or we had gathered everything unto them in hosts, they would not have believed unless that God willed—but most of them are ignorant. (6: 111)

- (151) NONE WILL REMEMBER THE MEMORIAL EXCEPT IF GOD WILLS.

Nay, it is a memorial! and let him who will remember it; but none will remember it except if God will. He is most worthy of fear; and He is most worthy to forgive. (74: 54-55)

- (152) NONE OF YOU WILL GO STRAIGHT UNLESS GOD WILLS.

It is but a reminder to the worlds, to whomsoever of you will to go straight:—but ye will not will except God, the Lord of the worlds will. (81: 27-29)

- (153) WHOSO WILL, LET HIM TAKE UNTO HIS LORD A WAY. BUT YE WILL NOT EXCEPT GOD WILL. GOD IS KNOWING, WISE.

Verily, this is a memorial, and whoso will, let him take unto his Lord a way. But ye will not except God will! Verily, God is knowing, wise. He makes whomsoever He will enter into His mercy, but the unjust, He has prepared for them a grievous woe. (76: 29-31)

- (154) THE MUSHRIKS SAY, 'HAD GOD WILLED WE WOULD NOT HAVE ASSOCIATED OTHER GODS WITH HIM'.

Those who associate others with God will say, 'Had God willed we had not associated, nor our fathers; nor should we have forbidden aught; thus did they give the lie to those who came before them, until they tasted of our violence! Say, 'Have ye any knowledge? if so bring it forth to us; ye only follow suspicion; and ye do but conjecture'.

Say, 'God's is the searching argument; and had He pleased He would have guided you all'. (6: 149-150)

And those who associated (others with God) said, 'Had God willed we had not served aught beside Him, neither we nor our fathers; nor had we prohibited aught without Him;—thus did those before them: but have messengers aught to do but to deliver their message plainly?' (16: 37)

- (155) THEY SAY, 'HAD THE MERCIFUL WILLED, WE SHOULD NEVER HAVE WORSHIPPED THE IDOLS'.

And they say, 'Had the Raḥmān (the Merciful) pleased, we should never have worshipped them'. They have no knowledge of that, they only conjecture. (43: 19)

- (156) THE MISBELIEVERS SAY, 'SHALL WE FEED HIM WHOM, IF GOD WILLED, HE WOULD FEED?

...and when it is said to them, "Expend in alms of what God has bestowed upon you"; those who misbelieve say to those who believe, 'Shall we feed him whom, if God willed, He would feed?' ye are only in an obvious error. (36: 47)

APPENDIX FIVE

A COLLECTION OF QUR'ĀNIC CONTEXTS IN WHICH أَضَلَّ AND ITS DERIVATIVES ALLUDE TO GOD'S LEADING MEN ASTRAY

In the following contexts of أَضَلَّ and its derivatives the reference is not to God's leading astray:

أَضَلَّ — 36:62	لِيُضِلَّ — 6:145;	فَيُضِلَّكَ — 38:25
أَضَلُّوا — 71:24	22:9;	
وَأَضَلُّوا — 5:81	31:5;	يُضِلُّهُمْ — 4:63
أَضَلَّنَ — 14:39	39:11	
أَضَلَّوهُمْ — 25:18	يُضِلُّونَ — 3:62;	وَلَا أَضِلُّهُمْ — 4:118
أَضَلَّنِي — 25:31	4:113	
وَأَضَلَّنَا — 26:99	لِيُضِلُّونَ — 6:119	يُضِلُّوَنَكُمْ — 3:62
وَأَضَلَّهُمْ — 20:87	يُضِلُّوا — 71:28	يُضِلُّوَنَهُمْ — 16:27
أَضَلَّانَا — 41:29	لِيُضِلُّوا — 14:35	يُضِلُّوكَ — 4:113;
أَضَلُّونَا — 7:36	يُضِلُّه — 22:4	6:116
فَأَضَلُّونَا — 33:67	لِيُضِلَّنَا — 25:44	يُضِلُّ — 28:14
		أَلْيُضِلِّينَ — 18:49

(The arrangement of these contexts follows the sequence of arguments in Chapter 7).

- (1) GOD WILL NOT LEAD A PEOPLE ASTRAY AFTER GUIDING THEM UNTIL THEY ARE TOLD WHAT TO FEAR. GOD KNOWS ALL THINGS.

Nor will God lead astray a people after He has guided them until that is made manifest to them which they have to fear; verily God all things doth know. (9: 116)

- (2) THERE ARE MEN FOR WHOM ERROR IS DUE. BEHOLD THE END OF THOSE WHO CALLED THE APOSTLES LIARS. IF THOU ART EAGER FOR THEIR GUIDANCE, O PROPHET! GOD GUIDES NOT THOSE WHOM HE LEADS ASTRAY. NOR HAVE THEY ANY HELPERS.

We have sent in every nation an apostle (to say), 'Serve ye God, and avoid Ṭāghūt!' and amongst them are some whom God has guided, and amongst them are some for whom error is due;—go ye about then on the earth, and behold how was the end of those who called (the apostles) liars!

If thou art ever so eager for their guidance, verily, God guides not those whom He leads astray; ¹⁾ nor have they any helpers. (16: 38-39)

- (3) HE WHO TAKES HIS LUSTS FOR GOD, GOD LEADS HIM ASTRAY WITTINGLY.

Hast thou considered him who takes his lusts for his god, and God leads him astray wittingly, and has set a seal upon his hearing and his heart, and has placed upon his eyesight dimness? Who then shall guide him after God? Will they not then mind? (45: 22)

- (4) THUS DOES GOD LEAD THE MISBELIEVERS ASTRAY.

Then it shall be said to them, 'Where is what ye did associate beside God?' They shall say, 'They have strayed away from us; nay, we did not call before upon anything!' Thus does God lead the misbelievers astray. (40: 74)

- (5) THUS DOES GOD LEAD ASTRAY HIM WHO IS AN EXTRAVAGANT DOUBTER.

And Joseph came to you before with manifest signs, but ye ceased not to doubt concerning what he brought you, until, when he perished, ye said, 'God will not send after him an apostle'; Thus does God lead astray him who is extravagant, a doubter. (40: 36)

- (6) THOSE WHO MISBELIEVE GOD WILL LEAD THEIR WORKS ASTRAY.

Those who misbelieve and turn folk from God's way, He will make their works go wrong. (47: 1)

But as for those who misbelieve—confound them! and He will make their works go wrong. (47: 9)

- (7) HE LEADS ASTRAY MANY AND GUIDES MANY. BUT HE LEADS ASTRAY ONLY THE EVILDOERS.

Why, God is not ashamed to set forth a parable of a gnat, or anything beyond; and as for those who believe, they know that it is truth from the Lord; but as for those who disbelieve, they say, 'What is it that God means by this parable? He leads astray many and He guides many';—but He leads astray only the evildoers. (2: 24)

¹⁾ The original is ^ذيُضِلُّ and not ^ذيُضِلُّ Palmer's translation 'Those who go astray' has, therefore, been altered.

- (8) HE WHOM GOD LEADS ASTRAY, THOU SHALT NEVER FIND PATRONS FOR THEM BESIDE HIM. THOU MAYEST SEE THE UNJUST, WHEN THEY SEE THE TORMENT SAY, 'IS THERE NO WAY TO AVERT THIS?'

But whomsoever God leads astray he has no patron after Him; and thou mayest see the unjust.

When they see the torment say, 'Is there no way to avert this?' (42: 42-43)

- (9) HE WHOM GOD LEADS ASTRAY, THOU SHALT NEVER FIND PATRONS FOR THEM BESIDE HIM. WE WILL GATHER THEM ON THE RESURRECTION DAY. THEIR RESORT IS HELL.

He whom God guides, he is guided indeed; and he whom God leads astray, thou shalt never find patrons for them beside Him; and we will gather them upon the resurrection day upon their faces, blind, and dumb, and deaf; and their resort is hell; whenever it grows dull we will give them another blaze! (17: 99)

- (10) HE WHOM ALLĀH LEADETH IS LED ARIGHT INDEED. HE WHOM ALLĀH SENDETH ASTRAY—THEY INDEED ARE LOSERS.¹⁾

He whom Allāh leadeth, he indeed is led aright, while he whom Allāh sendeth astray—they indeed are losers. (7: 177)

- (11) GOD HAS OVERTURNED THE HYPOCRITES FOR WHAT THEY EARNED. DO YE WISH TO GUIDE THOSE WHOM GOD HATH LED ASTRAY? WHOSO GOD HATH LED ASTRAY YE SHALL NOT FIND FOR HIM A PATH.

Why are ye two parties about the hypocrites, when God hath overturned them for what they earned? Do ye wish to guide those whom God hath led astray? Whoso God hath led astray ye shall not surely find for him a path. (4: 90)

- (12) THE UNJUST FOLLOW THEIR LUSTS. WHO SHALL GUIDE HIM WHOM GOD HAS LED ASTRAY?

Nay, when those who are unjust follow their lusts without knowledge, —and who shall guide him whom God has led astray? And they shall have none to help. (30: 28)

- (13) WHOM GOD DOTHT LEAD ASTRAY THOU SHALT NOT FIND FOR HIM A WAY.

Verily, the hypocrites seek to deceive God, but He deceives them; and when they rise up to pray, they rise up lazily to be seen of men, and do not remember God, except a few;

wavering between the two, neither to these nor yet to those! but whomsoever God doth lead astray thou shalt not find for him a way. (4: 141-142)

And they shall have no patrons to help them beside God, and whomsoever God leads astray, there is no way for him. (42: 45)

¹⁾ The translation of this verse is missing in Professor Palmer's translation. The translation here is by Picthall.

- (14) HE WHOM GOD LEADS ASTRAY, THERE IS NO GUIDE FOR HIM. HE LEAVES THEM IN THEIR REBELLION BLINDLY WANDERING ON.

He whom God leads astray there is no guide for him! He leads them in their rebellion, blindly wandering on. (7: 185)

- (15) WHOM GOD LEADS ASTRAY THERE IS NO GUIDE FOR HIM.

Shall He who is standing over every soul (to note) what it has earned—? And they join partners with God! Say, 'Name then; can ye inform Him of what He does not know in the earth? Or is it for names sake only (that ye call upon them)?'

'Nay, then, stratagem is made seemly to those who misbelieve, and they turn folks from the path of God! But whomsoever God doth lead astray, no guide has he'. (13: 33)

The day when ye shall turn your backs, fleeing with no defender for you against God; for he whom God leads astray, for him there is no guide! (40: 35)

And thou mightest have seen the sun when it rose decline from their cave towards the right hand, and when it set leave them on the left hand, while they were in the spacious part thereof. That is one of the signs of God. Whom God guided he is guided indeed, and whom He leads astray thou shalt surely find for him no patron to guide aright. (18: 16)

- (16) HE WHOM GOD LEADS ASTRAY THERE IS NO GUIDE FOR HIM. HE WHOM GOD GUIDES THERE IS NONE CAN LEAD HIM ASTRAY.

Is not God sufficient for His servants? And yet they would frighten thee with those beside Him. But he whom God leads astray there is no guide for him; and he whom God guides there is none to lead him astray; is not God mighty, the Lord of vengeance? (39: 37-38)

- (17) HE GUIDES WITH THE BOOK WHOM HE WILLS. HE WHOM GOD LEADS ASTRAY HAS NO OTHER GUIDE.

God has sent down the best of legends, a book uniform and repeating; whereat the skins of those who fear their Lord do creep! Then their skins and their hearts soften at the remembrance of God. That is the guidance of God! He guides therewith whom He will: but he whom God leads astray there is no guide for him. (39: 24)

- (18) GOD LEADS WHOM HE WILL ASTRAY, BUT HE GUIDES UNTO HIM THOSE WHO TURN AGAIN.

Those who misbelieve, say, 'Unless a sign is sent down upon him from his Lord . . .' Say, 'God leads whom He will astray, but guides unto Him those who turn again'. (13: 27)

- (19) GOD LEADS WHOM HE WILL ASTRAY AND GUIDES WHOM HE WILL. HE IS THE MIGHTY, THE WISE.

We have not sent any apostle save with the language of his people,

that he might explain to them. But God leads whom He will astray, and guides whom He will; and He is the mighty, the wise. (14: 4)

- (20) HE LEADS ASTRAY WHOM HE WILL, AND GUIDES WHOM HE WILL. BUT YE SHALL BE QUESTIONED AS TO THAT WHICH YE HAVE DONE.

But had God pleased He would have made you one nation; but He leads astray whom He will, and guides whom He will;—but ye shall be questioned as to that which ye have done. (16: 95)

- (21) GOD LEADS ASTRAY WHOM HE WILLS AND GUIDES WHOM HE WILLS. LET NOT THY SOUL BE WASTED. GOD KNOWS WHAT YE DO.

What! Is he whose evil act is made seemly for him, so that he looks upon it as good,—? Verily, God leads astray whom He pleases and guides whom He pleases; let not thy soul then be wasted in sighing for them; verily, God knows what ye do. (35: 9)

- (22) THOSE WHO BELIEVE OUR SIGNS, DEAFNESS, DUMBNESS, DARKNESS (UPON THEM). WHOM HE WILLS HE LEADS ASTRAY, AND WHOM HE WILLS, HE PLACES ON THE RIGHT WAY.

Those who say our signs are lies—deafness, dumbness, in the dark! whom he pleases does God lead astray, and whom He pleases He places on the right way. (6: 39)

- (23) SAID MOSES, 'THOU DOST LEAD ASTRAY AND GUIDE WHOM THOU MAY WILL'.

And Moses chose from his people seventy men for our appointment; and when the earthquake took them he said, 'O my Lord! hadst Thou willed, Thou hadst destroyed them before and me. Wilt Thou destroy us for what the fools amongst us have done? This is naught but Thy trial wherewith Thou dost lead astray whom Thou pleassest and guidest whom Thou pleasest; Thou art our patron! forgive us and have mercy on us, for Thou art the best of those who do forgive'. (7: 154)

- (24) WHOMSOEVER GOD WISHES TO LEAD ASTRAY HE MAKES HIS BREAST TIGHT.

Whomsoever God wishes to guide, He expands his breast to Islām; but whomsoever He wishes to lead astray, He makes his breast tight and straight, as though he would mount up into heaven; thus does God set His horror on those who do not believe. (6: 125)

- (25) THOSE WHO ARE SLAIN IN GOD'S CAUSE HE WILL NOT LET THEIR WORKS GO ASTRAY.

... And those who are slain in God's cause, we will never make their works go wrong,¹⁾

He will guide them and set right their affair. (47: 5-6)

- (26) DID HE NOT MAKE THE STRATAGEM OF THE FELLOWS OF THE ELEPHANT GO ASTRAY?

Hast thou not seen what thy Lord did with the fellows of the elephant? Did He not make their stratagem lead them astray. (105: 1-2)

¹⁾ Palmer: 'their works shall not go wrong'. The original is *يُضِلُّ* and not *يُضِلُّ*.

APPENDIX SIX

A COLLECTION OF QUR'ĀNIC CONTEXTS IN WHICH DERIVATIVES OF THE ARTICLE هَدَى OCCUR AS ALLUDING TO GOD'S GUIDING OF MEN

In the following passages the derivatives of هَدَى do not speak of God's guidance:

هَدَى And Pharaoh led his people astray and was not rightly guided. ¹⁾
(20: 81)

أَوْ لَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ . . . الخ

Is it not shown to those who inherit the earth after its former people . . .
(7: 98)

أَوْ لَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا . . . الخ

Does it not occur to them how many generations we have destroyed before them? . . . (20: 128)

أَوْ لَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ . . . الخ

Is it not conspicuous to them how many generations we have destroyed before them? . . . (32: 26)

وَيَهْدِيهِ And amongst men is one who wrangles about God without knowledge, and follows every rebellious devil, against whom it is written down that whoso takes him for a patron, verily, he will lead him astray and will guide him towards the torment of the balze. (22: 3-4)

يَهْدِيهِمْ And Moses' people after him took to themselves of their ornaments a corporal calf that lowed; did they not see that it could not speak with them, nor could it guide them in the path? (7: 146)

وَأَهْدِيكَ Has the story of Moses come to you? When his Lord addressed him in the holy valley of Tuvā, 'Go unto Pharaoh, verily, he is outrageous;

¹⁾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى This can alternatively be rendered thus:
"And Pharaoh led his people astray and did not guide aright".

and say, "Hast thou a wish to purify thyself, and that I may guide thee to thy Lord, and thou mayest fear". (79: 15-19)

أَهْدِكَ (Said (Abraham) 'O my sire! verily, to me has come knowledge which has not come to thee; then follow me, and I will guide thee to a level way'. (19: 44)

أَهْدِيْكُمْ Said Pharaoh, 'I will only show you what I see, and I will only guide you into the way of right direction'. (40: 30)

أَهْدَكُمْ And thus was his evil deed made seemly to Pharaoh, and he turned from the way; but Pharaoh's stratagem ended only in ruin, and he who believed said, 'O my people! follow me, I will guide you to the way of the right direction'. (40: 40-41)

وَأَهْدِنَا

SAID THE TWO ANTAGONISTS TO DAVID, 'GUIDE US IN THE MATTER'.

... Judge then between us with the truth and be not partial, but guide us to a level way. (38: 21)

فَأَهْدُوهُمْ

IT SHALL BE SAID ON THE DAY OF JUDGEMENT, 'GUIDE THEM TO THE WAY OF HELL'.

And they shall say, 'O woe is us! this is the day of judgement, this is the day of decision, which ye did call a lie! Gather ye together, ye who were unjust, with their mates, and what they used to serve beside God, and guide them to the way of hell'. (37: 20-23)

هَدَى

SAID MOSES, 'I MAY FIND GUIDANCE BY THE FIRE'.

Has the story of Moses come to thee? When he saw the fire and said to his family, 'Tarry ye; verily, I perceive a fire! Haply I may bring you therefrom a brand or may find guidance by the fire'. (20: 8-10)

All the derivatives of هَدَى in the eighth form (أَهْدِيْ) have been excluded.

They speak not of God's guidance of men, but of men's acceptance of God's guidance.

The following derivatives have nothing to do with guidance. هَدَى and هَدِيَّة mean 'gift' or 'offering':

أَهْدِيْ
أَهْدِيْ

بِهْدِيَّتِكُمْ
أَهْدِيْ

وَأَهْدِيْ
هَدِيَا

بِهْدِيَّةٍ
هَدِيَّةٍ

(Note: — The arrangement of these contexts follows the sequence of arguments in Chapter 8.)

(1) HAD HE WILLED HE WOULD HAVE GUIDED THEM ALL.

Had we pleased we would have given to everything its guidance; but the sentence was due from me; I will surely fill hell with the jinns and with men altogether. (32: 13)

And though it were a Qur'ān by which the mountains were moved, or by which the earth were cut up, or the dead made to speak—nay, God's is the command altogether! Did not those who believed know that if God had pleased He would have guided men altogether? (13: 30)

Say, 'God's is the searching argument; and had He pleased He would have guided you all. (6: 150)

God's it is to show the path; from it some turn aside: but had He pleased He would have guided you one and all. (16: 9)

And if their turning from thee be hard for thee and if thou canst seek for a shaft down into the earth, or a ladder up into the sky, to bring them a sign—but if God pleased He would bring them all to guidance, be thou not then of the ignorant. (6: 35)

(2) GOD GUIDES NOT THE MISBELIEVING FOLK.

Verily, those who misbelieve and obstruct the way of God, have erred a wide error. Verily, those who misbelieve and are unjust, God will not pardon them, nor will He guide them on the road—save the road of hell, to dwell therein for aye; that is easy enough to God. (4: 165-167)

Verily, those who believe and then misbelieve, and then believe and then misbelieve and then increase in misbelief, God will never pardon them, nor will He guide them in the path. (4: 136)

Verily, those who believe not in God's signs, God will not guide them, for them is grievous woe. (16: 106)

O ye who believe! Make not your almsgiving vain by taunts and annoyance, like him who expends what he has for the sake of appearances before one, and believes not in God and the last day; for his likeness is as the likeness of a flint with soil upon it, and a heavy shower falls on it and leaves it bare rock; they can do nought with what they earn, for God guides not the misbelieving folk. (2: 266)

O thou Apostle! preach what has been revealed to thee from thy Lord; if thou do it not thou hast not preached His message and God will not hold thee free from men; for God guides not people who misbelieve. (5: 71)

Verily, putting off is but an increase in misbelief wherewith those who misbelieve go astray. They make it lawful one year, but they make it unlawful another year, that they may come to an understanding as to the number which God has made sacred, and make lawful what God has prohibited. Seemly to them are their evil works, but God guides not a misbelieving people. (9: 37)

Whoso disbelieves in God after having believed, unless it be one who is forced and whose heart is quiet in the earth,—but who expands his

breast to misbelieve,—on them is wrath from God, and for them is mighty woe! That is because, they preferred the love of this world's life to the next; but verily, God guides not the unbelieving people. (16: 108-109)

(3) GOD GUIDES NOT A MISBELIEVING LIAR.

Verily, God guides not him who is a misbelieving liar. (39: 5)

(4) GOD GUIDES NOT AN EXTRAVAGANT LIAR.

And a believing man of Pharaoh's people, who concealed his faith, said, 'Will ye kill a man for saying, "My Lord is God", when he has come to you with manifest signs from your Lord? and if he be a liar, against him is his lie; and if he threatens you; verily, God guides not him who is an extravagant liar'. (40: 29)

(5) GOD GUIDES NOT THE UNJUST FOLK.

Do you not look at him who disputed with Abraham about his Lord, that God had given him the kingdom? When Abraham said, 'My Lord is He who giveth life and death', he said, 'I give life and death'. Abraham said, 'But verily, God brings the sun from the east, do thou then bring it from the west?' And he who misbelieved was dumbfounded, for God does not guide unjust folk. (2: 260)

How shall God guide people who have disbelieved after believing and bearing witness that the Apostle is true, and after there come to them manifest signs. God guides not the unjust folk. (3: 80)

O ye who believe! take not the Jews and Christians for your patrons of each other; but whoso amongst you takes them for patrons, verily, he is of them, and verily, God guides not an unjust people. (5: 56)

... Were ye witnesses when God ordained for you these? Then who is more unjust than he who devises a lie against God, to lead men astray without knowledge? Verily, God guides not the unjust people. ¹⁾ (6: 145)

Have ye made out the giving drink to the pilgrims and the repairing to the Sacred Mosque to be like being one who believes in God and in the last day and is strenuous in the way of God? They are not equal in God's sight, and God guides not an unjust people. ²⁾ (9: 19)

Is he who has laid his foundation upon the fear of God and of His goodwill better, or he who has laid his foundation upon a crumbling wall of sand, which crumbles away with him into the fire of hell? But God guides not an unjust people who do wrong. (9: 110)

Say, 'Bring then, a book from God which shall be a better guide than both, and I will follow it, if ye do tell the truth!' And if they cannot answer thee, then know that they follow their own lusts; and who is more in error than he who follows his own lusts without guidance from God? Verily, God guides not an unjust people! (28: 49-50)

¹⁾ The verse refers to the absurdity of the prohibition of certain foods which the Arabs had made unlawful.

²⁾ Abu al'Abbās the Prophet's uncle when taken prisoner and reproached with his unbelief, appealed to his having performed these duties.

Say, 'Have ye considered, if it is from God and ye have disbelieved therein, and a witness from the children of Israel testifies to the conformity of it, and he believes while ye are too big with pride? Verily, God guides not the unjust people'. (46: 9)

And who is more unjust than he who forgoes against God a lie when called unto Islam? But God guides not the unjust people. (61: 7)

The likeness of those who were charged with the law and then bore it not is as the likeness of an ass bearing books: sorry is the likeness of the people who say God's signs are lies! but God guides not an unjust people. (62: 5)

(6) GUIDES NOT THOSE WHO WORK ABOMINATION.

Thus is it easier for men to bear testimony according to the purport thereof, else must they fear lest an oath be given to rebut their own oath; but let them fear God and listen, for God guides not the people who work abomination. (5: 107)

Say, 'If your fathers, and your sons, and your brethren, and your wives and your children, and the wealth which ye have gained, and the merchandise which ye fear may be slack, and the dwellings which ye love are dearer to you than God and His Apostle, and than fighting strenuously in His way, then wait awhile, until God brings His bidding, for God guides not a people who work abomination'. (9: 24)

Those who defame such of the believers as willingly give their alms, and such as can find nothing to give but their exertions, and who mock at them, God will mock at them and for them is grievous woe: Ask forgiveness for them or ask not forgiveness for them! If thou shouldst ask forgiveness for them seventy times, yet would not God forgive them; that is because they disbelieved in God and His Apostle, for God guides not a people who work abomination. (9: 80-81)

When Moses said to his people! 'Why do ye hurt me, when ye know, that I am the apostle of God to you?' And when they swerved, God made their hearts to swerve; for God guides not the people who work abomination! (61: 5)

It is the same to them (i.e. the hypocrites) whether thou dost ask forgiveness for them or whether thou dost not ask forgiveness for them, God will not forgive them; verily, God guides not a people who work abomination. (63: 6)

(7) HE LEADS ASTRAY MANY, AND GUIDES MANY, BUT HE LEADS ASTRAY ONLY THOSE WHO WORK ABOMINATION.

Why, God is not ashamed to set forth a parable of a gnat; or anything beyond; and as for those who believe, they know that it is truth from the Lord; but as for those who disbelieve, they say, 'What is it that God means by this as a parable?' He leads astray many and He guides many; but He leads astray only the evildoers. (2: 24)

- (8) GOD GUIDES SOME, FOR OTHERS IS ERROR DUE, THEY DID TAKE THE DEVILS FOR THEIR PATRONS INSTEAD OF GOD. AND THEY DID COUNT THAT THEY WERE GUIDED.

Say, 'My Lord bids only justice: set steadfastly your faces at every mosque and pray to Him, being sincere in your religion. As He brought you forth in the beginning, shall ye return. A sect He guides, and for a sect of them was error due; verily, they did take the devils for their patrons instead of God, and they did count that they were guided. (7: 28)

- (9) THERE ARE MEN FOR WHOM ERROR IS DUE. BEHOLD THE END OF THOSE WHO CALLED THE APOSTLES LIARS. IF THOU ART EAGER FOR THEIR GUIDANCE, GOD GUIDES NOT THOSE WHOM HE LEADS ASTRAY, NOR HAVE THEY ANY HELPERS.

We have sent in every nation an apostle (to say), 'Serve ye God, and avoid Ṭaghūt!' and amongst them are some for whom error is due; go ye about then on the earth, and behold how was the end of those who called (the apostles) liars!

If thou art ever so eager for their guidance, verily, God guides not those who go astray, nor have they any helpers. (16: 38-39)

- (10) GOD HAS OVERTURNED THE HYPOCRITES FOR WHAT THEY EARNED. DO YE WISH TO GUIDE WHOM GOD HATH LED ASTRAY? YE SHALL NOT FIND FOR HIM A PATH.

Why are ye two parties about the hypocrites when God hath overturned them for what they earned? Do ye wish to guide those whom God hath led astray? Whoso God hath led astray ye shall not surely find for him a path. (4: 90)

- (11) HE WHO FOLLOWS HIS LUSTS, GOD WILL LEAD HIM ASTRAY WITTINGLY, WHO SHALL THEN GUIDE HIM AFTER GOD?

Hast thou considered him who takes his lusts for his God, and God leads him astray wittingly, and has set a seal upon his hearing and his heart, and has placed upon his eyesight dimness? Who then shall guide him after God? Will they not then mind? (45: 22)

- (12) HE WHOM GOD LEADS ASTRAY THERE IS NO GUIDE FOR HIM.

... Nay, then stratagem is made seemly to those who misbelieve, and they turn folks from the path of God! But whomsoever God doth lead astray, no guide has he. (13: 33)

The day when ye shall turn your backs fleeing, with no defender for you against God; for he whom God leads astray, for him there is no guide. (40: 35)

He whom God leads astray there is no guide for him! He leaves them in their rebellion, blindly wandering on. (7: 185)

- (13) HE WHOM GOD LEADS ASTRAY, THERE IS NO GUIDE FOR HIM. HE WHOM GOD GUIDES, THERE IS NONE TO LEAD HIM ASTRAY. GOD IS MIGHTY.

Is not God sufficient for His servants? And yet they would frighten

thee with those beside Him. But he whom God leads astray there is no guide for him; and he whom God guides there is none to lead him astray; is not God mighty, the Lord of vengeance? (39: 37-38)

- (14) WHO SHALL GUIDE HIM WHOM GOD HAS LED ASTRAY?

Nay, when those who are unjust follow their lusts without knowledge; and who shall guide him whom God has led astray? And they shall have none to help. (30: 28)

- (15) O PROPHET! THOU CANST NOT GUIDE THE BLIND.

Nor art thou a guide to the blind, out of their error: thou canst only make to hear such as believe in our signs, and such as are resigned. (27: 83)

Nor hast thou to guide the blind out of their error; thou canst only make those to hear who believe in our signs and who are resigned. (30: 52)

- (16) CANST THOU GUIDE THE BLIND?

There are some of them who listen to thee—canst thou make the deaf to hear, although they have no sense?

And of them are some who look at thee—canst thou guide the blind, although they cannot see? (10: 43-44)

- (17) CANST THOU GUIDE THE BLIND OR HIM WHO IS IN OBVIOUS ERROR?

What, canst thou make the deaf to hear, or guide the blind, or him who is in obvious error? (43: 39)

- (18) HE WHO BELIEVES, GOD WILL GUIDE HIS HEART.

No calamity befalls but by the permission of God: and whoso believes in God, He will guide his heart; for God all things doth know. (64: 11)

- (19) THEY WERE YOUTHS WHO BELIEVED. WE ADDED TO THEIR GUIDANCE.

We will narrate to thee their story in truth. Verily, they were youths who believed in their Lord and we added to their guidance. (18: 12)

- (20) GOD GUIDED THOSE WHO DID BELIEVE.

Men were one nation once, and God sent prophets with good tidings and with warnings, and sent down with them the Book in truth; to judge between men in that wherein they disagreed; but none did disagree therein save those who had been given it after that manifest signs had come to them, through greed amongst themselves; and God guided those who did believe to that concerning which they disagreed by His permission, for God guides whom He will unto the right path. (2: 209)

- (21) GOD GUIDES THOSE WHO BELIEVE.

O ye folk! proof has come to you from your Lord, and we have sent down to you manifest light. As for those who believe in God, and take tight hold of Him, He will make them enter into mercy from Him and grace; and He will guide them to Himself by a right way. (4: 174)

Verily, those who believe and do what is right, their Lord guides them by their faith; beneath them shall rivers flow in the gardens of pleasure. (10: 9)

... but God annuls what Satan throws; then does God confirm his signs, and God is knowing, wise—to make what Satan throws a trial unto those in whose hearts is sickness, and those whose hearts are hard; and, verily the wrongdoers are in a wide schism—and that those who have been given the knowledge may know that it is the truth from thy Lord, and may believe therein, and that their hearts may be lowly; for, verily, God surely will guide those who believe into a right way. (22: 51:53)

- (22) GOD INCREASES IN GUIDANCE THOSE WHO ACCEPT GUIDANCE.¹⁾

And those who have accepted guidance God will increase in guidance. (19: 78)

But those who have accepted guidance He guides them the more, and gives them the due of their piety. (47: 19)

- (23) WHOSO TAKES TIGHT HOLD OF GOD, HE IS GUIDED.

How can ye misbelieve while unto you are recited the signs of God, and among you is His Apostle? But whoso takes tight hold on God, he is guided into the right way. (3: 96)

- (24) THOSE WHO FIGHT IN GOD'S WAY, WE WILL GUIDE THEM.

But those who fight strenuously for us we will surely guide them into our way, for, verily, God is with those who do well. (29: 69)

- (25) GOD GUIDES THEREBY THOSE WHO FOLLOW HIS PLEASURE.

O ye people of the Book! Our apostle has come to you to explain to you much of what ye had hidden of the Book, and to pardon much. There has come to you from God a light, a perspicuous Book; God guides thereby those who follow His pleasures to the way of peace, and brings them into a right way. (5: 18)

- (26) HAD THEY DONE WHAT THEY ARE ADMONISHED, HE WOULD HAVE GUIDED THEM.

But had we prescribed for them, 'Kill yourselves, or go ye forth out of your houses', they would not have done it, save only a few of them; but had they done what they are admonished, then it would have been better for them, and a more firm assurance.

And we would surely have guided them into a right path. (4: 69-70)

- (27) WHO TURN REPENTANT, THEY IT IS WHOM GOD GUIDES.

But those who avoid Ṭāghūt and serve them not, but turn repentant unto God, for them shall be glad tidings. Then give glad tidings to my

¹⁾ In both the passages Professor Palmer renders الَّذِينَ اهْتَدَوْا as 'those who are guided' which leaves the sense confused.

servants who listen to the word and follow the best thereof; they it is whom God guides, and they it is who are endowed with minds. (39: 19)

- (28) ELECTS FOR HIMSELF WHOM HE WILL AND GUIDES THE REPENTANT.

... a great thing to the idolaters is that which ye call them to! God elects for Himself whom He pleases and guides unto Himself him who turns repentant. (42: 11-12)

- (29) GOD LEADS ASTRAY WHOM HE WILL, BUT GUIDES UNTO HIM THOSE WHO TURN AGAIN.

Those who misbelieve say, 'Unless a sign is sent down upon him, from His Lord ...' Say, 'God leads astray whom He will but guides unto Him those who turn again. (13: 27)

- (30) HE WHOM GOD GUIDES IS GUIDED INDEED.

He whom God guides is guided indeed; and he whom He leads astray, they are the ones who lose. (7: 177)

He whom God guides, he is guided indeed; and he whom God leads astray, thou shalt never find patrons for them beside Him; and we will gather them upon the resurrection day upon their faces, blind and dumb and deaf, their resort is hell; whenever it grows dull we will give them another blaze. (17: 99)

... Whom God guides he is guided indeed, and whom He leads astray, thou shalt surely find for him no patron to guide aright. (18: 16)

- (31) HE WHOM GOD WISHES TO GUIDE, HE EXPANDS HIS BREAST.

Whomsoever God wishes to guide, He expands his breast to Islam; but whomsoever He wishes to lead astray, He makes his breast tight and straight, as though he would mount up into heaven; thus does God set his horror on those who do not believe. (6: 125)

- (32) GOD GUIDED THOSE WHO DID BELIEVE. GOD (DOES) GUIDE WHOM HE WILL.

Men were one nation once and God sent prophets with good tidings, and with warnings, and sent down with them the Book in truth, to judge between men in that wherein they disagreed; but none did disagree therein save those who had been given it after that manifest signs had come to them, through greed amongst themselves; and God guided those who did believe to that path concerning which they had disagreed by His permission, for God guides whom He will unto the right path. (2: 209)

- (33) GOD GUIDES WHOM HE WILLS, FOR HE KNOWS BEST WHO ARE THE ACCEPTORS OF GUIDANCE.

Verily, thou canst not guide whom thou dost like, but God guides whom He pleases; for He knows best who are the acceptors of guidance. (28: 56)

- (34) GOD GUIDES WHOM HE PLEASES. GOD ALL THINGS DOTH KNOW.

God is the light of the heavens and the earth; His light is as a niche

in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star; it is lit from a blessed tree, an olive neither of the east nor of the west, the oil of which would well-nigh give light though no fire touched it—light upon light! God guides to His light whom He pleases; and God strikes out parables for men, and God all things doth know. (24: 35)

- (35) GUIDES AND LEADS ASTRAY WHOM HE WILLS. HE IS THE MIGHTY, THE WISE.

We have not sent any apostle save with the language of his people, that he might explain to them. But God leads whom He will astray, and guides whom He will; and He is the mighty, the wise. (14: 4)

- (36) GUIDES WHOM HE WILL. HE WHOM GOD LEADS ASTRAY, THERE IS NO GUIDE FOR HIM.

God has sent down the best of legends, a book uniform and repeating; whereat the skins of those who fear their Lord do creep! Then their skins and their hearts soften at the remembrance of God. That is the guidance of God! He guides therewith whom He will: But he whom God leads astray there is no guide for him. (39: 24)

- (37) GOD GUIDES WHOM HE WILL. THOU ART NOT BOUND TO GUIDE O MUHAMMAD!

Thou art not bound to guide them; but God guides whom He will; and whatever good ye expend it is for yourselves and do not expend save craving for God's face . . . (2: 274)

- (38) GOD GUIDES WHOM HE WILL. THOU CANST NOT GUIDE WHOM THOU DOST
LIKE. HE KNOWS BEST THOSE WILLING TO BE GUIDED. ¹⁾

Verily, thou canst not guide whom thou dost like, but God guides whom He will; for He knows best who are the accepters of guidance. (28: 56)

- (39) HE LEADS ASTRAY WHOM HE WILLS, AND GUIDES WHOM HE WILLS, LET NOT THY SOUL BE WASTED IN SIGHING FOR THEM. GOD KNOWS WHAT THEY DO.

What! is he who evil act is made seemly for him, so that he looks upon it as good? Verily, God leads astray whom He pleases and guides whom He pleases; let not thy soul then be wasted in sighing for them; verily, God knows what they do! (35: 9)

- (40) HE LEADS ASTRAY WHOM HE WILL AND GUIDES WHOM HE WILL. BUT YE SHALL BE QUESTIONED AS TO WHAT YE HAVE DONE.

But had God pleased He would have made you one nation; but He leads astray whom He will, and guides whom He will; but ye shall be questioned as to that which ye have done. (16: 95)

¹) Professor Palmer translates ^{هو أعلم بالمهتدين} as 'He knows best who are to be guided'. This confuses the sense. '... who are the acceptors of guidance', or 'who are willing to be guided' would be clearer.

- (41) HE GUIDES WHOM HE WILL. AND IF THEY ASSOCIATE AUGHT WITH HIM, VAIN IS THEIR DEED.¹⁾

That is God's guidance; He guides those whom He will of His servants; and if they associate aught with Him, vain is that which they have worked. (6: 88)

- (42) WE GUIDED ABRAHAM, ISAAC, AND JACOB. AND BEFORE THEM WE GUIDED NOAH, DAVID, SOLOMON, JOB, JOSEPH, MOSES AND AARON. THUS DO WE REWARD THOSE WHO DO GOOD. AND SO WE GUIDED ZAKARIYYĀ AND JOHN AND JESUS, AND ELIAS, ALL RIGHTEOUS ONES. THAT IS GOD'S GUIDANCE. HE GUIDES WHOM HE WILLS OF HIS SERVANTS. AND IF THEY ASSOCIATE AUGHT WITH HIM VAIN IS THEIR DEED.

These are our arguments which we gave to Abraham against his people; we raise the rank of whom we will; verily, thy Lord is wise and knowing.

And we gave to him Isaac and Jacob, each did we guide. And Noah we guided before and all his seed—David and Solomon and Job and Joseph and Moses and Aaron—for thus do we reward those who do good.

And Zachariah and John and Jesus and Elias, all righteous ones; and Ishmael and Elisha and Jonas and Lot, each one have we preferred above the worlds;

and of their fathers and their seed and brethren; we have chosen them and guided them into a right way.

That is God's guidance; He guides those whom He will of His servants; and if they associate aught with Him, vain is that which they have worked.

It is to these we give the Book and judgement and prophecy; and if these disbelieve therein we have given them in charge to a people who shall not disbelieve.

It is these that God hath guided, and by their guidance be thou led. (6: 83-90)

- (43) WE GUIDE BY THE BOOK WHOM WE WILL.

And thus have we inspired thee by a spirit at our bidding; thou didst not know what the Book was, nor the faith: but we made it a light whereby we guide whom we will of our servants. (42: 52)

- (44) GOD LEADS ASTRAY WHOM HE WILLS AND GUIDES WHOM HE WILL.

Thus God leads astray whom He pleases, and guides whom He pleases: and none knows the hosts of thy Lord save Himself; and it is only a reminder to mortals! (75: 32-34)

- (45) SAID MOSES, 'THOU DOST LEAD ASTRAY AND GUIDE WHOM THOU PLEASEST.

And Moses chose from his people seventy men for our appointment; and when the earthquake took them he said, 'O my Lord! hadst Thou willed, Thou hadst destroyed them before and me. Wilt Thou destroy us for what the fools amongst us have done? This is naught but Thy

¹⁾ This verse is only a part of the passage (6: 83-90) under heading 42.

trial, wherewith Thou dost lead astray whom Thou pleasest and guidest whom Thou pleasest; Thou art our patron! Forgive us and have mercy on us, for Thou art the best of those who forgive'. (7: 154)

- (46) WE GUIDE WHOM WE WILL. THOU SHALT SURELY BE GUIDED, O MUHAMMAD.

And thus have we inspired thee by a spirit at our bidding; Thou didst not know what the Book was, nor the faith: but we made it a light whereby we guide whom we will of our servants. And, verily, thou shalt surely be guided unto the right way. (42: 52)

- (47) HE GUIDES WHOM HE WILL.

The fools among men will say, 'What has turned them from their qibla, on which they were agreed?'

Say, 'God's is the east and the west, He guides whom He will unto the right path'. (2: 136)

Thus have we sent down manifest signs; for, verily, God guides whom He will. (22: 16)

Now have we sent down manifest signs; and God guides whom He pleases unto the right path. (24: 45)

God calls unto the abode of peace, and guides whom He will unto the right path. (10: 26)

- (48) THIS BOOK IS A GUIDANCE TO THOSE WHO FEAR.

That is the book! there is no doubt therein; a guide to the pious, who believe in the unseen, and are steadfast in prayer, and of what we have given them expend in alms; who believe in what is revealed to thee, and what was revealed before thee, and of the hereafter they are sure. These are in guidance from their Lord, and these are the prosperous. (2: 1-4)

This is an explanation unto men, and a guidance and a warning unto those who fear. (3: 132)

- (49) WE BROUGHT JESUS THE GOSPEL AS A GUIDANCE UNTO THOSE WHO FEAR.

And we followed up the footsteps of these (prophets) with Jesus the son of Mary, confirming that which was before him and the law, and we brought him the gospel, wherein is guidance and light, verifying what was before it of the law, and a guidance and an admonition unto those who fear. (5: 50)

- (50) IN THE INSCRIPTION OF THE TABLES WAS GUIDANCE FOR THOSE WHO DREAD THEIR LORD.

And when Moses' wrath calmed down he took the tables, in the inscription of which was guidance and mercy for those who dread their Lord. (7: 153)

- (51) WE MADE THE CHILDREN OF ISRAEL TO INHERIT THE BOOK AS A GUIDANCE TO THOSE ENDOWED WITH MINDS.

And we did give Moses the guidance; and we made the children of

Israel to inherit the Book, as a guidance and a reminder to those endowed with minds. (40: 56)

(52) THE QUR'ÂN IS A GUIDANCE FOR THE BELIEVERS.

And had we made it a foreign Qur'ân, they would have said, 'Unless its signs be detailed . . . What! Foreign and Arabic?' Say it is for those who believe, a guidance and a healing. But those who believe not, in their ears is dullness, and it is blindness to them; these are called to from a far-off place. (41: 44)

Now we have brought them a book explaining it in knowledge, a guidance and a mercy to a people who believe. (7: 50)

And on the day when we will raise up in every nation a witness against them from among themselves, and we will bring thee as a witness against these (—Meccans); for we have sent down to thee a book explaining clearly everything, and a guidance, and a mercy and glad tidings to the believers. (16: 91)

We have only sent down to thee the Book, that thou mayest explain to them that which they did dispute about, and as a guidance and a mercy to a people who believe. (16: 66)

Their stories were a lesson to those endowed with minds. It was not a tale forged, but a verification of what was before it, and a detailing of everything, and a guide and a mercy to a people who believe. (12: 111)

O ye folk! There has come to you a warning from your Lord, and a balm for what is in your breasts, and a guidance and a mercy to believers. (10: 58)

. . . These are perceptions from my Lord, and a guidance and a mercy to people who believe. (7: 202)

Say, 'Who is an enemy to Gabriel?' For he hath revealed to thy heart, with God's permission, confirmation, of what had been before, and a guidance and glad tidings to believers. (2: 91)

Verily, this Qur'ân relates to the people of Israel most of that whereon they do dispute; and verily, it is a guidance and a mercy to the believers. (27: 78-79)

Those are the signs of the Qur'ân and the perspicuous Book; a guidance and glad tidings to the believers. who are steadfast at prayer, and give alms, and of the hereafter are sure. (27: 1-2)

(53) THESE ARE THE SIGNS OF THE WISE BOOK, A GUIDANCE TO THOSE WHO DO WELL . . .

These are the signs of the wise Book, a guidance and a mercy to those who do well, who are steadfast in prayer and give alms, and who of the hereafter are sure; these are in guidance from their Lord, and these are the prosperous. (31: 2-4)

(54) THE HOLY SPIRIT BROUGHT IT DOWN FOR A GUIDANCE TO THOSE WHO ARE RESIGNED.

Say, 'The Holy Spirit brought it down from thy Lord in truth, to

stablish those who believe, and for a guidance and glad tidings to those who are resigned. (16: 104)

- (55) THIS IS A GUIDANCE TO PEOPLE WHO ARE SURE.

This is an insight for men and a guidance and a mercy to a people who are sure. (45: 19)

- (56) GO DOWN, O ADAM. THERE MAY COME FROM ME A GUIDANCE. AND WHOSO FOLLOWS MY GUIDANCE SHALL NEITHER ERR NOR BE WRETCHED.

We said, 'Go down therefrom altogether and haply there may come from me a guidance, and whoso follows my guidance, no fear is theirs, nor shall they grieve'. (2: 36)

Then his Lord chose him, and relented towards him, and guided him. Said he, 'Go down, ye twain, therefrom altogether, some of you foes to the others. And if there should come to you from me a guidance; then whoso follows my guidance shall neither err nor be wretched'. (20: 120-122)

- (57) EVERY PEOPLE HAS ITS GUIDE.

Those who misbelieve say, 'Unless a sign be sent down upon him from his Lord . . .'—Thou art only a warner, and every people has its guide. (13: 8)

- (58) WE MADE THEM HIGH PRIESTS TO GUIDE MEN.

And we bestowed upon him Isaac and Jacob as a fresh gift, and each of them we made righteous persons; and we made them high priests to guide (men) by our bidding, and we inspired them to do good works, and to be steadfast in prayer, and to give alms; and they did serve us. (21: 72-73)

- (59) IN "THE LAW" IS GUIDANCE.

Verily, we have revealed the law in which is guidance and light; the prophets who were resigned did judge thereby those who were Jews, as did the masters and doctors by what they remembered of the Book of God and by what they were witnesses of . . . (5: 48)

- (60) HE REVEALED THE GOSPEL AND THE LAW AS A GUIDANCE.

He has sent down to thee the Book in truth, confirming what was before it, and has revealed the law, and the gospel before for the guidance of men, and has revealed the Discrimination. (3: 2)

- (61) WE GAVE MOSES THE BOOK AS A GUIDANCE.

And we gave Moses the Book, after that we had destroyed the former generations, as an insight to men and a guidance and a mercy; haply they may be mindful. (28: 43)

Then we gave Moses the Book complete for him who acts aright, and a decision and a guidance and a mercy; haply in the meeting of their Lord they will believe. (6: 155)

They do not prize God at His true worth when they say, 'God has never revealed to mortal anything'. Say, 'Who revealed the Book wherewith Moses came, a light and a guidance unto men' . . . (6: 91)

And we did give Moses the guidance; and we made the children of Israel to inherit the Book as a guidance and a reminder to those endowed with minds. (40: 56)

- (62) WE DID GIVE MOSES THE BOOK AS A GUIDANCE TO THE CHILDREN OF ISRAEL.

And we gave Moses the Book and made it a guidance to the children of Israel. 'Take ye to no guardian but me'. (17: 2)

And we did give Moses the Book; be not then in doubt concerning the meeting with him; and we made it a guidance to the children of Israel.

And we made amongst them high priests who guided by our bidding, since they were partial and were sure of our signs. (32: 23-24)

- (63) SAID MOSES, 'MY LORD KNOWS BEST WHO COMES WITH GUIDANCE'.

Moses said, 'My Lord knows best who comes with guidance from Him, and whose shall be the issue of the abode. Verily, the unjust shall not prosper'. (28: 37)

- (64) O MOSES! TELL PHARAOH, 'WE ARE APOSTLES. WE BRING THEE A SIGN. PEACE BE UPON HIM WHO FOLLOWS GUIDANCE'.

So come ye to him (—to Pharaoh) and say, 'Verily, we are the apostles of thy Lord; send them the children of Israel with us; and do not torment them. We have brought thee as sign from thy Lord, and peace be upon him who follows the guidance!' (20: 49)

- (65) HE HAS SENT THE APOSTLE WITH GUIDANCE.

He it is who sent His Apostle with guidance and the religion of truth, to make it prevail over every other religion, averse although idolaters may be. (9: 33)

He it is who sent His Apostle with guidance and the religion of truth to set it above all religion; for God is witness enough. (48: 28)

He it is who sent His Apostle with guidance and the religion of truth to set it above all religions; averse although the idolaters may be. (61: 9)

- (66) THERE IS COME TO THEM A GUIDANCE AND A MERCY.

This is the Book, which we have sent down, it is a blessing; follow it then and fear; haply ye may obtain mercy.

Lest ye say, 'The Book was only sent down to two sects before us; verily, we for what they read, care naught'. Or lest ye should say, 'Had we had a book revealed to us we should surely have been more guided than they'; but there is come to them a manifest sign from their Lord, and a guidance and a mercy; who then is more unjust than he who calls God's signs lies, and turns from them? We will reward those who turn from our signs with an evil punishment for that they turned away. (6: 156-158)

- (67) THIS (QUR'ĀN) IS A GUIDANCE.

This is a guidance, and those who misbelieve in the signs of their Lord, for them is torment of a grievous plague. (45: 10)

- (68) THE QUR'ĀN IS REVEALED AS GUIDANCE.

The month of Ramadhan, wherein was revealed the Qur'ān, for a guidance to men and for manifestations of guidance, and for a Discrimination . . . (2: 181)

- (69) THIS QUR'ĀN GUIDES TO THE STRAIGHTEST PATH.

Verily, this Qur'ān guides to the straightest path, and gives the glad tidings to the believers. (17: 9)

- (70) THOSE WITH KNOWLEDGE SEE THAT WHAT IS SENT DOWN GUIDES TO THE WAY OF THE MIGHTY.

And those to whom knowledge has been given see that what is sent down to thee from thy Lord is the truth, and guides unto the way of the mighty, the praiseworthy. (34: 6)

- (71) SAY, 'I HAVE HEARD JINN SAY THAT THE QUR'ĀN GUIDES TO THE RIGHT DIRECTION'.

Say, 'I have been inspired that there listened a company of the Jinn', and they said, 'We have heard a marvellous Qur'ān that guides to the right direction; and we believe therein, and we join no other with our Lord'. (72: 1-2)

- (72) THE JINNS SAID, 'WE HAVE HEARD A BOOK GUIDING TO THE TRUTH'.

Said they, 'O our people! verily, we have heard a book sent down after Moses, verifying what came before it, guiding to the truth, and unto the right way'. (46: 29)

- (73) THERE HAS COME TO THEM GUIDANCE FROM LORD.

They are but names which ye have named, ye and your fathers! God has sent down no authority for them! They do but follow suspicion and what their souls lust after! And yet there has come to them guidance from their Lord. (53: 23)

- (74) WE HEARD THE GUIDANCE AND BELIEVED THEREIN.

But, verily, when we heard the guidance we believed therein and he who believes in his Lord shall fear neither diminution nor loss. (72: 13)

- (75) BRING A BOOK WHICH SHALL BE A BETTER GUIDE.

Say, 'Bring then, a book from God which shall be a better guide than both,¹ and I will follow it, if ye do tell the truth!' (28: 49)

¹ The Pentateuch and the Qur'ān.

- (76) I COME TO THEE WITH WHAT IS A BETTER GUIDE.

Say, 'What! if I come to you with what is a better guide than what ye found your fathers agreed upon? And they will say, 'Verily, we in what ye are sent with, disbelieve'. (43: 23)

- (77) SAY MY LORD KNOWS BEST WHO BRINGS GUIDANCE.

Verily, He who hath ordained the Qur'an for thee will restore thee to thy returning place. Say, 'My Lord knows best who brings guidance, and who is in obvious error'. (28: 85)

- (78) GOD CURSES THOSE WHO HIDE WHAT WE HAVE REVEALED OF GUIDANCE.

Verily, those who hide what we have revealed of manifest signs and of guidance after we have manifested it to men in the Book, then God shall curse, and those who curse shall curse them too. (2: 154)

- (79) HE WHO SEVERS HIMSELF FROM THE PROPHET AFTER GUIDANCE IS MADE MANIFEST WILL GO TO HELL.

But he who severs himself from the prophet after that we made manifest to him the guidance, and follows other than the way of the believers, we will turn our backs on him as he hath turned his back; and we will make him reach hell and a bad journey shall it be. (4: 115)

- (79a) GOD DOES NOT LEAD A PEOPLE ASTRAY AFTER HE HAS GUIDED THEM UNTIL THEY ARE TOLD WHAT TO FEAR.

Nor will God lead astray a people after He has guided them until that is made manifest to them which they have to fear; verily, God all things doth know. (9: 116)

- (80) NAUGHT PREVENTED MEN FROM BELIEVING WHEN THE GUIDANCE CAME EXCEPT THEIR SAYING, 'GOD HAS SENT A MORTAL FOR AN APOSTLE'.

Naught prohibited men from believing when the guidance came to them, save their saying, 'God has sent a mortal for an apostle'. (17: 96)

- (81) NAUGHT PREVENTED MEN FROM BELIEVING WHEN THE GUIDANCE CAME EXCEPT THE COMING ON THEM OF THE COURSE OF YORE.

Naught prevented men from believing when the guidance came to them, or from asking pardon of their Lord, except the coming on them of the course of those of yore, or the coming of the torment before their eyes. (18: 53)

- (82) AMONGST MEN ARE THOSE WHO WRANGLE ABOUT GOD WITHOUT GUIDANCE OR AN ILLUMINATING BOOK.

And amongst men is one who wrangles about God without knowledge or guidance or an illuminating book. (22: 8)

Have ye not seen that God has subjected to you what is in the heavens and what is in the earth, and has poured down upon you His favours; outwardly and inwardly? But amongst men are those who wrangle about

God, without knowledge and without guidance, and without an illuminating book! (31: 19)

- (83) WHO IS MORE IN ERROR THAN HE WHO FOLLOWS HIS LUST WITHOUT GUIDANCE FROM GOD.

Say, 'Bring then, a book from God which shall be a better guide than both, and I will follow it, if ye do tell the truth!' And if they cannot answer thee, then know that they follow their own lusts; and who is more in error than he who follows his own lust without guidance from God? Verily, God guides not an unjust people. (28: 49-50)

- (84) THOSE WHO TURN THEIR BACKS AFTER THE GUIDANCE IS MANIFESTED TO THEM, SATAN INDUCES THEM. GOD LETS THEM GO ON FOR A TIME.

Verily, those who turn their backs after the guidance that has been manifested to them—Satan induces them, but (God) lets them go on for a time. (47: 27)

- (85) THOSE WHO MISBELIEVE AFTER THE GUIDANCE IS MANIFESTED TO THEM CANNOT HARM GOD.

Verily, those who misbelieve and turn folks off God's path, and break with the Apostle after the guidance that has been manifested to them, cannot harm God at all, and their works shall be void. (47: 34)

- (86) WE GUIDED THAMŪD BUT THEY PREFERRED BLINDNESS TO GUIDANCE.

And as for Thamūd we guided them; but they preferred blindness to guidance, and the thunderclap of the torment of abasement caught them for what they had earned; but we saved those who believed and who did fear. (41: 16)

- (87) THEY SAID, 'SHALL MORTALS GUIDE US?'

Has there not come to you the story of those who misbelieved before, and tasted the evil result of their affair, and for them was grievous woe?

That is because their apostles came to them with manifest signs, and they said, 'Shall mortals guide us?' And they misbelieved and turned their backs. But God was independent of them; for God is rich and to be praised. (64: 5-6)

- (88) GOD GUIDES UNTO THE TRUTH.

Say, 'Is there any of your other gods¹⁾ who guides unto the truth?' Say, 'God guides unto the truth'. Is then He who guides unto the truth more worthy to be followed, or he that guides not except he be himself guided? What ails you then, how ye judge? (10: 36)

- (89) GOD GUIDES TO THE PATH.

God has not made for any man two hearts in his inside; nor has He

¹⁾ شُرَكَاءُكُمْ is rendered by Professor Palmer as 'your associates'.

made your wives—whom you back away from—your real mothers; nor has he made your adopted sons your real sons. That is what ye speak with your mouths; but God speaks the truth and He guides to the path! (33: 4)

(90) GOD'S GUIDANCE IS THE GUIDANCE.

The Jews will not be satisfied with thee nor yet the Christians until thou followest their creed. Say, 'God's guidance is the guidance; and if thou followest their lusts after the knowledge that has come to thee, thou hast not then from God a patron or a help'. (2: 114)

Do not believe save one who followeth your religion. Say, 'Verily, the (true) guidance is the guidance of God, that one should be given like what ye are given'. (3: 66)

Say, 'Shall we call on what neither profits us nor harms us, and be thrown back upon our heels after God has guided us, like him whom Satan hath led astray bewildered in the earth, who has companions who call him to guidance, "Come to us?"'. Say, 'Verily, God's guidance is the guidance, and we are bidden to resign ourselves unto the Lord of the worlds'. (6: 70)

(91) GOD WISHES TO GUIDE YOU.

God wishes to explain to you and to guide you into the Ordinances of those who were before you, and to turn towards you, for God is knowing, wise. (4: 31)

(92) THY LORD IS SUFFICIENT AS GUIDE.

Thus have we made for every prophet an enemy from among the sinners; but thy Lord is sufficient as guide and helper.¹⁾ (25: 33)

(93) THESE ARE APOSTLES WHOM GOD GUIDED AND ELECTED.

These are those to whom God has been gracious, of the prophets of the seed of Adam, and of those whom we bore with Noah, and of the seed of Abraham and Israel, and of those we guided and elected; when the signs of the Merciful are read to them, they fall down adoring and weeping. (19: 59)

(94) WE GAVE MOSES AND AARON THE PERSPICUOUS BOOK AND GUIDED THEM.

And we were gracious unto Moses and Aaron. We saved them and their people from mighty trouble, and we helped them and they had the upper hand; and we gave them both the perspicuous Book; and we guided them to the right way. (37: 114-118)

(95) IT IS TO THESE RIGHTEOUS ONES THAT WE GIVE THE BOOK AND APOSTLEHOOD AND IT IS THESE THAT GOD HATH GUIDED AND BY THEIR GUIDANCE BE THOU LED.

These are our arguments which we gave to Abraham against his people; we raise the rank of whom we will; verily, thy Lord is wise and knowing. And we gave to him Isaac and Jacob, each did we guide. And Noah

¹⁾ Palmer: 'Thy Lord is good guide and helper enough'.

we guided before all his seed—David and Solomon and Job and Joseph and Moses and Aaron—for thus do we reward those who do good. And Zachariah and John and Jesus and Elias, all righteous ones; and Ishmael and Elisha and Jonas and Lot, each one have we preferred above the worlds; and of their fathers and their seed and brethren; we have chosen them and guided them into a right way. That is God's guidance; He guides those whom He will of His servants; and if they associate aught with Him—vain is that which they have worked.

It is to these we give the Book, and judgement and prophecy; and if these disbelieve therein we have given them in charge to a people who shall not disbelieve.

It is these that God hath guided and by their guidance be thou led. (6: 83-90)

- (96) THEN GOD CHOSE ADAM AND GUIDED HIM.

And they ate therefrom, and their shame became apparent to them; and they began to stitch upon themselves some leaves of the garden; and Adam rebelled against his Lord, and went astray. Then his Lord chose him, and relented towards him, and guided him. (20: 119-120)

- (97) WE HAVE CHOSEN THEM AND GUIDED THEM.

And of their fathers and their seed and brethren; we have chosen them and guided them into a straight way. (6: 87)

- (98) GOD CHOSE ABRAHAM AND GUIDED HIM.

Verily, Abraham was a high priest, a Ḥanīf, and was not of the idolaters, thankful for His favours; He chose him and guided him unto the right way. (16: 121-122)

- (99) DID HE NOT GUIDE THEE O PROPHET?

Did He not find thee an orphan, and give thee shelter? And find thee erring, and guide thee? (93: 6-7)

- (100) O PROPHET! THOU ART SURELY IN A RIGHT GUIDANCE.

For every nation have we rites which they observe; let them not then dispute about the matter, but call upon thy Lord; verily, thou art surely in a right guidance. (22: 66)

- (101) SAY, 'MAY BE, MY LORD WILL GUIDE ME'.

And never say of anything, 'Verily, I am going to do that tomorrow except if God please'; and remember thy Lord when thou hast forgotten and say, 'It may be that my Lord will guide me to what is nearer to the right than this'. (18: 23)

- (102) SAY, 'GOD HAS GUIDED ME TO THE RIGHT WAY'.

Say, 'As for me, my Lord has guided me to the right way, a right religion—the faith of Abraham the Ḥanīf, for he was not of the idolaters . . .'. (6: 162)

- (103) SAID MOSES, 'MAY BE MY LORD WILL GUIDE ME'.

And when he turned his face in the direction of Midian, he said, 'It may be that my Lord will guide me to a level path'. (28: 21)

- (104) SAID MOSES, 'MY LORD WILL GUIDE ME'.

And when the two hosts saw each other, Moses' companions said, 'Verily, we are overtaken!' Said he, 'Not so; verily, with me is my Lord, He will guide me'. (26: 61-62)

- (105) SAID MOSES, 'WE ARE GUIDED UNTO THEE'.

'And write down for us in this world good, and in the future too; verily, we are guided unto Thee.' (7: 155)

- (106) SAID ABRAHAM, 'GOD WILL GUIDE ME'.

Said he, 'Verily, I am going to my Lord, He will guide me'. (37: 97)
When Abraham said to his father and his people, 'Verily, I am clear of all that ye serve, except Him who created me; for, verily, He will guide me'. (43: 25-26)

- (107) SAID ABRAHAM, 'GOD GUIDES ME'.

Verily, they are foes to me, save only the Lord of the worlds, who created me and guides me. (26: 77-78)

- (108) SAID ABRAHAM, 'GOD HAS GUIDED ME'.

And his people disputed with him; he said, 'Do ye dispute with me concerning God, when He has guided me? But I fear not what ye associate with him unless my Lord should wish for anything'. (6: 80)

- (109) SAID ABRAHAM, IF MY GOD GUIDES ME NOT, I SHALL BE OF THOSE WHO ERR'.

And when he saw the moon beginning to rise he said, 'This is my Lord'; but when it set he said, 'If God my Lord guides me not, I shall be of the people who err'. (6: 77)

- (110) SAID MOSES, 'OUR LORD IS HE WHO GAVE EVERYTHING ITS CREATION AND GUIDED IT'.

Said he, 'And who is your Lord, O Moses?' He said, 'Our Lord is He who gave everything its creation, then guided it'. (20: 51-52)

- (111) CELEBRATED BE THE NAME OF LORD WHO DECREED AND GUIDED.

Celebrated the name of thy Lord most High, who created and fashioned, and who decreed and guided. (87: 3)

- (112) WE GUIDED MAN IN THE WAY.

Verily, we created man from a mingled clot, to try him; and we gave him hearing and sight. Verily, we guided him in the way whether he be grateful or ungrateful. (76: 2-3)

- (113) HAVE WE NOT GUIDED MAN IN THE TWO HIGHWAYS?

Have we not made for him two eyes and a tongue and two lips? and guided him in the two highways? (90: 8-10)

- (114) VERILY IT IS FOR US TO GUIDE.

Verily, it is for us to guide. (92: 12)

- (115) REMEMBER, O BELIEVERS HOW HE GUIDED YOU.

It is no crime to you that ye seek good from your Lord; but when ye pour forth from 'Arafāt, remember God by the sacred beacon. Remember Him how He guided you, although ye were surely before of those who err. (2: 194)

- (116) O BELIEVERS, GOD HAS GUIDED YOU.

The month of Ramadhan, wherein was revealed the Qur'ān, for a guidance to men and for manifestation of guidance, and for a discrimination. And he amongst you who beholds this month then let him fast it; but he who is sick or on a journey, then another number of days—God desires for you what is easy, and desires not for you what is difficult—that ye may complete the number, and say, 'Great is God'. for that He has guided you; haply ye may give thanks. (2: 181)

- (117) GOD OBLIGES YOU BY GUIDING YOU TO THE FAITH.

They deem that they oblige thee be becoming Muslims. Say, 'Nay! Deem not that ye oblige me by your becoming Muslims! God obliges you by directing you to the faith, if ye do speak the truth'. (49: 17)

- (118) SAY, 'SHALL WE GO BACK TO IDOLATRY AFTER GOD HAS GUIDED US'.

Say, 'Shall we call on what neither profits us nor harms us, and be thrown back upon our heels after God has guided us, like him whom Satan hath led astray bewildered in the earth, who has companions who call him to guidance, "Come to us?".' Say, 'Verily, God's guidance is the guidance, and we are bidden to resign ourselves unto the Lord of the worlds'. (6: 70)

- (119) THEIR PROPHETS SAID, 'WHAT AILS US THAT WE SHOULD NOT RELY ON GOD WHEN HE HAS GUIDED US?'

What ails us that we should not rely on God when He has guided us in our paths? We will be surely patient in your hurting us; for upon God rely those who do rely. (14: 15)

- (120) GOD HAS SUBJECTED THE BEASTS TO YOU THAT YE MAY MAGNIFY GOD FOR HIS GUIDING YOU (IN THE MATTER OF LAWFUL FOOD).

Their meat will never reach to God, nor yet their blood, but the piety from you will reach to Him. Thus hath He subjected them you to that ye may magnify God for guiding you: and give thou glad tidings to those who do good. (22: 38)

- (121) HE WHO GUIDES YOU IN THE DARKNESS OF THE LAND AND THE SEA.

He who guides you in the darkness, of the land and of the sea; and who sends winds as glad tidings before His mercy. Is there a god with God? Exalted be God above what they associate with Him! (27: 64)

- (122) THE CHANGE OF QIBLA IS A GREAT THING SAVE TO THOSE WHOM GOD DOTH GUIDE.

We have not appointed the qibla on which thou wert agreed, save that we might know who follows the Apostle from him who turns upon his heels; although it is a great thing save to those whom God doth guide . . . (2: 138)

- (123) PROPHET! WE HAVE GIVEN THEE VICTORY THAT GOD MAY GUIDE THEE (BY ENCOURAGING THEE).

Verily, we have given thee an obvious victory! That God may pardon thee thy former and later sin, and may fulfil His favour upon thee, and guide thee in a right way. (48: 1-2)

- (124) GOD FULFILLED THE PROMISE OF SPOILS AS A SIGN THAT HE MAY THUS GUIDE.

God promised you many spoils and hastened this on for you, and restrained men's hands from you; and it may be a sign for the believers and that He may guide you in a right way. (48: 20)

- (125) THOSE WELL-GROUNDED IN KNOWLEDGE SAY, 'O LORD! PERVERT NOT OUR HEARTS AGAIN WHEN THOU HAST GUIDED US'.

'O Lord! pervert not our hearts again when Thou hast guided them, and grant us mercy from thee, for Thou art He who grants.' (3: 6)

- (126) O GOD! GUIDE US IN THE RIGHT PATH.

Guide us in the right path. (1: 5)

- (127) THOSE WHO BELIEVE AND DO WHAT IS RIGHT SHALL SAY ON THE JUDGEMENT DAY, 'PRAISE BELONGS TO GOD WHO GUIDED US TO THIS (PARADISE)'.

But those who believe and do what is right—we will not oblige a soul more than its capacity—they are the fellows of Paradise, they shall dwell therein for aye.

We will strip away what ill-feeling is in their breasts—there shall flow beneath them rivers, and they shall say, 'Praise belongs to God who guides us to this! For we should not have been guided had not God guided us! The apostles of our Lord did come to us with truth'. (7: 40-41)

- (128) LEST A SOUL SHOULD SAY, 'IF GOD HAD GUIDED ME, I SHOULD HAVE BEEN OF THOSE WHO FEAR'.

Lest a soul should say, 'O my sighing! For what I have neglected towards God! For, verily, I was amongst those who did jest!'

Or lest it should say, 'If God had but guided me, I should surely have been of those who fear'. (39: 57-58)

- (129) THE PROUD ONES WILL SAY TO THE WEAK ONES, 'IF GOD HAD GUIDED US, WE WOULD HAVE GUIDED YOU'.

They all come out to God; and the weak say to those who were big with pride, 'We were followers of yours, can ye, now, avail us, aught against God's torment?'

They say, 'If God had guided us we would have guided you. It is the same to us if we are agonised or if we are patient, we have no escape'. (14: 24-25)

- (130) THE PROUD ONES WILL SAY TO THE WEAK ONES, 'WAS IT WE WHO TURNED YOU AWAY, FROM GUIDANCE?'

Those who were thought weak shall say to those who were big with pride, 'Had it not been for you we should have been believers'. Those who were big with pride shall say to those who were thought weak, 'Was it we who turned you away from the guidance after it came to you? Nay, ye were sinners'. (34: 31)

- (131) THOSE WHO BUY ERROR FOR GUIDANCE, THEIR TRAFFIC PROFITS NOT.

Those who buy error for guidance, their traffic profits not, and they are not guided. (2: 15)

- (132) THOSE WHO HIDE WHAT GOD HAS REVEALED SELL GUIDANCE FOR ERROR.

Verily, those who hide what God has revealed of the Book, and sell it for a little price, they shall eat nothing in their bellies save fire; and God will not speak to them on the day of resurrection, nor will He purify them, but for them is grievous woe.

They (are those) who sell guidance for error, and pardon for torment, how patient must they be of the fire. (2: 169-170)

- (133) THEY SAY, 'IF WE FOLLOW THE GUIDANCE WE SHALL BE SNATCHED AWAY FROM THE LAND'.

And they say, 'If we follow the guidance we shall be snatched away from the land'. Have we not established for them a safe sanctuary, to which, are imparted the fruits of everything as a provision from us? But most of them do not know. (28: 57)

- (134) SAY, 'EITHER WE OR YE ARE IN GUIDANCE OR IN ERROR'.

Say, 'Who provides you from the heavens and the earth?' Say, 'God. And verily, we or ye are surely in guidance or in an obvious error'. (34: 23)

- (135) HAST THOU CONSIDERED O PROPHET, IF THE MAN WHO CAME TO THEE WERE IN GUIDANCE.

Hast thou considered him who forbids a servant when he prays? Hast thou considered if he were in guidance, or bade piety? (96: 9-12)

- (136) IF THOU SHOULDST CALL THEM TO GUIDANCE THEY WILL NOT BE GUIDED FOR EVER.

And if thou shouldst call them to the guidance they will not be guided for ever then. (18: 56)

- (137) IF YE CALL THEM TO GUIDANCE THEY WILL NOT FOLLOW YOU.

But if ye call them unto guidance they will not follow you. It is the same to them if thou dost call them or if thou dost hold thy tongue. (7: 192)

- (138) IF YE CALL THEM TO GUIDANCE, THEY WILL NOT HEAR.

But if ye call them unto the guidance they will not hear, thou mayest see them looking towards thee, yet they do not see. (7: 197)

- (139) AMONG MEN IS A NATION GUIDED BY TRUTH.

And of those whom we have created is a nation who are guided in truth and thereby act with equity . . . (7: 180)

- (140) AMONGST MOSES' PEOPLE IS A NATION GUIDED BY TRUTH.

Amongst Moses' people is a nation guided in truth and thereby act they justly. (7: 159)

- (141) YOUR LORD KNOWS BEST WHO IS MOST GUIDED.

Say, 'Everyone acts after his own manner, but your Lord knows best who is most guided in the way'. (17: 86)

- (142) OR LEST YE SHOULD SAY, 'HAD WE HAD A BOOK REVEALED TO US WE SHOULD HAVE BEEN MORE GUIDED THAN THEY'.

Or, lest ye should say, 'Had we had a book revealed to us we should surely have been more guided than they'; but there is come to them a manifest sign from their Lord, and a guidance and a mercy; who then is more unjust than he who calls God's signs lies, and turns from them? We will reward those who turn from our signs with an evil punishment for that they turned away. (6: 158)

- (143) THEY WHO BELIEVE IN GIB AND ṬĀGHŪT SAY OF THOSE WHO MISBELIEVE, 'THESE ARE BETTER GUIDED THAN BELIEVERS'.

Do ye not see those to whom a portion of the Book has been given? They believe in Gib and Ṭāghūt, and they say of those who misbelieve, these are better guided in the way than those who believe. These are those whom God has cursed and whom God has cursed no help shall he find. (4: 54-55)

- (144) THEY SWORE IF THERE COME TO THEM A WARNER THEY WOULD BE MORE GUIDED THAN ANY NATION.

They swore by God with their most strenuous oath, verily, if there come to them a warner they would be more guided than any one of the nations; but when a warner comes to them, it only increases them in aversion. (35: 40)

- (145) IS HE WHO WALKS PRONE UPON HIS FACE MORE GUIDED OR . . . ?

Is he who walks prone upon his face more guided or he who walks upright upon a straight path? (67: 22)

- (146) SAID JOSEPH, 'GOD GUIDES NOT THE CRAFT OF THOSE WHO BETRAY'.
 'That' (said Joseph) 'was that he might know that I did not betray him in his absence, and that God guides not the craft of those who do betray'. (12: 52)
- (147) THOSE WHO ARE SLAIN IN GOD'S CAUSE, GOD WILL GUIDE THEM TO PARADISE.
 ... And those who are slain in God's cause, their works shall not go wrong; He will guide them and set right their affair¹⁾ and will make them enter into Paradise which He has told them of. (47: 5-7)
- (148) THE PEOPLE OF PARADISE WILL BE GUIDED TO THE GOODLY SPEECH AND THE LAUDABLE WAY.
 Verily, God will make those who believe and do right enter into Gardens beneath which rivers flow; they shall be bedecked therein with bracelets of gold and with pearls, and their garments therein shall be of silk, and they shall be guided to the goodly speech and they shall be guided to the laudable way. (22: 23-24)
- (149) THE HOUSE AT MECCA WAS FOUNDED AS A BLESSING AND A GUIDANCE.
 Verily, the first House founded for men was surely that at Meccah, for a blessing and a guidance to the worlds. (3: 90)

¹⁾ Palmer's translation: 'their mind'.

APPENDIX SEVEN

A COLLECTION OF QUR'ĀNIC CONTEXTS OF THE DERIVATIVES OF قَضَى

The following contexts of the derivatives of قَضَى do not refer to God's deciding or decreeing:

- فَلَمَّا قَضَى مُوسَى الْأَجَلَ

And when Moses had fulfilled the appointed time... (28: 29)

. . . . فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ

... And among them are some who have fulfilled their vow... (33: 23)

- فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا

... and when Zaid had fulfilled his desire of her... (33: 37)

- فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ

...; and Moses smote him with his fist and finished him... (28: 14)

- ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّوْنَ تَسْلِيمًا

...; then they will not find in themselves aught to hinder what thou hast decreed, and they will submit with submission. (4: 68)

- قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلِينَ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ

Said he (Moses), "That is between you and me; whichever of the two terms I fulfil, let there be no enmity against me". (28: 28)

- زَوَّجْنَاهَا لَكِيْلًا يَكُوْنُ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْ أَزْوَاجِ أَدْعِيَائِهِمْ

إِذَا قَضَوْا مِنْهُنَّ وَطَرًا

... We did wed thee to her that there should be no hindrance to the believers in the matter of the wives of their adopted sons when they have fulfilled their desire of them. (33: 37)

- فَإِذَا قَضَيْتُمْ مِّنَا مَكْتُمًا

And when ye have performed your rites... (2: 196)

- :فَإِذَا قَضَيْتُمُ الصَّلَاةَ

But when ye have fulfilled your prayer... (4: 104)

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَحْقُوبَ قَضَاهَا

And when they had entered as their father bade them, it availed them nothing against God, save for a want in Jacob's soul which it fulfilled... (12: 68)

كَلَّا لَمْ يَقْضِ مَا أَمَرَهُ

Nay, he (man) has not fulfilled what He ordained him. (80: 23)

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

Said they (to Pharaoh), 'We will never prefer thee to what has come to us of manifest signs, and to Him who originated us. *Decide* then what thou canst decide; thou canst only decide in the life of this world...' (20: 75)

- :ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُرَهُمْ

'Then let them finish the neglect of their persons, and let them pay their vows...' (22:30)

- :ثُمَّ اقْضُوا إِلَيَّ

Recite to them the story of Noah, when he said to his people, 'O my people! If my stay with you be grievous to you, and my reminding you of the signs of God, yet upon God do I rely! Collect then your affairs and your associates (idols); not let your affair (be ordered) for you in the dark; *then decide respecting me*, and do not wait. (10: 72)

- :فَلَمَّا قُضِيَ

And when we turned towards thee some of the ginn listening to the Qur'ān, and when they were present at (the reading of) it, they said, 'Be silent!' And when it was over they turned back their people, warning them. (46: 28)

- :فَإِذَا قُضِيَتِ الصَّلَاةُ

And when prayer is performed... (62: 10)

يَا لَتَيْهَا كَانَتْ الْقَضِيَّةُ

O, would that it (death) had been an end of me. (69: 27)

(The arrangement of the remaining contexts strictly follows the sequence of arguments in Chapter 9)

- (1) WHEN HE DECREES A MATTER, HE SAYS, 'BE.' AND IT IS.

The originator of the heavens and the earth, when He decrees a matter, He doth but say unto it, 'Be' and it is. (2: 111)

He it is who quickens and kills, and when He decrees a matter, then He only says to it, 'Be' and it is. (40: 70)

She (Mary) said, 'Lord! How can I have a son, when man has not yet touched me?' He said, 'Thus God creates what He willeth. When He decrees a matter He only says BE and it is; (3: 42)

God could not take to Himself any son! Celebrated be His praise! When He decrees a matter He only says to it, 'BE' and it is: (19: 36)

- (2) GOD ARRESTS THE SOULS ON WHOM HE HAD DECREED DEATH.

God takes to Himself souls at the time of their death; and those which do not die (He takes) in their sleep; and He holds back those on whom He has decreed death; and sends others back till their appointed time;—verily, in that are signs unto a people who reflect. (39: 43)

- (3) HE DECREED FOR YOU A TERM.

He it is who created you from clay; then He decreed a term,—a term ordained with Him. And yet ye doubt thereof. (6: 2)

- (4) AND WHEN WE DECREED DEATH FOR SOLOMON.

And when we decreed for him death, naught guided them to his death save a reptile of the earth that ate his staff, . . . (34: 13)

- (5) WE DECREED TO THE CHILDREN OF ISRAEL . . .

And we decreed to the Children of Israel in the book, 'Ye shall verily do evil in the earth twice, and ye shall rise to a great height (of pride)'.
And when the threat for the first (sin) of the two came, we sent over them servants of ours, induced with violence, and they searched inside your houses; and it was an accomplished threat.

Then we rallied you once more against them, and aided you with wealth and sons, and made you a numerous band.

'If ye do well, ye will do well to your own souls; and if ye do ill, it is against them!'

'And when the threat for the last came—to harm your faces and to enter the mosque as they entered it the first time, and to destroy what they had got the upper-hand over with destruction.'

It may be that thy Lord will have mercy on you;—but if ye return, and we have made hell a prison for the misbelievers. (17: 4-8)

- (6) WE SENT THIS JUDGEMENT TO LOT SO THAT THE UTTERMOST ONES BE KILLED.

And when the messengers came unto Lot's family, he said, 'Verily, ye are a people whom I recognise not'. They said, 'Nay, but we have come to thee with that whereof they did doubt. And we have brought thee the truth, and verily, we speak the truth! Travel then with thy family in the deep darkness of the night, and follow thou their rear; and let not any one of you turn round to look; but go on to where ye are bidden.

And we decided for him this affair because the uttermost ones of these people should be cut off on the morrow. (15: 61-66)

- (7) HASTEN NOT THE QUR'ĀN, (O PROPHET!) BEFORE ITS INSPIRATION IS DECIDED FOR YOU.

Exalted then be God, the true king! Hasten not the Qur'ān before its inspiration is decided for thee; but say, 'O Lord! increase me in knowledge'. (20: 113)

- (8) IF GOD SHOULD HASTEN MISFORTUNE WHEN MEN WISH HIM TO HASTEN THE GOOD, THEIR APPOINTED TIME WOULD BE FULFILLED.

And if God should hasten on the misfortune when they (impatiently) wish the hastening of the good, their appointed time would surely be fulfilled. But we will let those who hope not for our meeting, go on in their rebellion, blindly wandering on. (10: 12)

- (9) THOU WAST NOT PRESENT WHEN WE SENT ORDINANCES TO MOSES.

And we gave Moses the Book after that we had destroyed the former generations, as an insight to men and a guidance and a mercy; haply they may be mindful!

Thou wast not upon the western side when we decided for Moses, but afar off; nor wast thou of the witnesses. (28: 43-44)

- (10) IT WAS A DECREED MATTER: MARY WOULD BEGET A BOY WITHOUT BEING TOUCHED.

Said she, 'How can I have a boy when no man has touched me, and when I am no harlot?' He said, 'Thus says thy Lord, 'It is easy for Me! And we will make him a sign unto man, and a mercy from us, for it is a decreed matter'. (19: 20-21)

- (11) THE THING IS DECREED. UNTO GOD DO THINGS RETURN.

What can they expect but that God should come unto them in the shadow of a cloud, and the angels too? But the thing is decreed, and unto God do things return. (2: 206)

- (12) ALL WILL GO TO IT. THAT IS DECIDED BY THE LORD.

Then we know best which of them deserves most to be broiled therein.

There is not one of you who will not go down to it,—that is settled and decided by the Lord.

Then we will save those who fear us; but we will leave the evildoers therein on their knees. (19: 71-73)

- (13) THE MATTER BETWEEN THE APOSTLES AND THEIR PEOPLE IS DECIDED WITH JUSTICE.

Every nation has its apostle; and when their apostle comes to them, it is decided between them with justice, and they are not wronged. (10: 48)

And we did send apostles before thee: of them are some whose stories we have related to thee, and no apostle might ever bring a sign except by the permission of God; but when God's bidding came it was decided with justice,¹⁾ and there were those lost who deemed it vain! (40: 78)

- (14) ON THE JUDGEMENT DAY GOD DECREES (OR DECIDES) WITH JUSTICE (OR TRUTH).

And warn them of the day that approaches, when hearts are choking in the gullets; those who do wrong shall have no warm friend, and no intercessor who shall be obeyed. He knows the deceitful of eye and what men's breasts conceal and God decides with truth; but those they call on beside Him do not decide at all: Verily, God, He both hears and looks. (40: 18-21)

- (15) IT SHALL BE DECREED (OR DECIDED) BETWEEN THEM WITH JUSTICE.

And if every soul that hath done wrong had whatever is in the earth, it would give it as a ransom. They will utter their repentance when they see the torment; and it shall be decided between them with justice, nor shall they be wronged. (10: 55)

And the trumpet shall be blown, and those who are in the heavens and the earth shall swoon save whom God pleases. Then it shall be blown again, and lo! They shall stand up and look on. And the earth shall beam with the light of its Lord, and the Book shall be set forth, and the prophets and martyrs shall be brought; and it shall be decreed between them with justice, and they shall not be wronged. (39: 68-69)

And thou shalt see the angels circling round about the throne, celebrating the praise of their Lord; and it shall be decided between them with justice; and it shall be said, 'Praise be to God, the Lord of the worlds'. (39: 75)

- (16) THE CHILDREN OF ISRAEL DISPUTED. THY LORD WILL DECREE (OR DECIDE) BETWEEN THEM ON THE JUDGEMENT DAY.

Verily, this Qur'ān relates to the people of Israel most of that whereon they do dispute; and verily, it is a guidance and a mercy to the believers. Verily, thy Lord decides between them by His judgement, for He is mighty, knowing. (27: 78-80)

And we did bring the children of Israel the Book and judgement and prophecy, and we provided them with good things, and preferred them above the worlds. And we brought them manifest proofs of the affair, and they disputed not until after knowledge had come to them, through

¹⁾ Palmer's translation: 'with truth'.

mutual envy. Verily, thy Lord will decide between them on the resurrection day concerning that whereon they did dispute. (45: 15-16)

And we established the people of Israel with a sure establishment, and we provided them with good things, nor did they disagree until there came to them the knowledge. Verily, thy Lord shall decide between them on the resurrection day concerning that whereon they did dispute. (10: 93)

- (17) WARN THEM OF THE DAY WHEN THE MATTER IS DECREED.

And warn them of the day of sighing, when the matter is decreed while they are heedless, and while they do not believe. (19: 40)

- (18) WHAT SATAN SAYS WHEN THE AFFAIR IS DECIDED.

And Satan says, when the affair is decided, 'Verily, God promised you a promise of truth; but I promised you and failed you; for I had no authority over you'. (14: 26)

- (19) IT SHALL NOT BE DECREED FOR THE MISBELIEVERS TO DIE IN HELL.

But those who misbelieve for them is the fire of hell; it shall not be decreed for them to die, nor shall aught of the torment be lightened from them; thus do we reward every misbeliever. (35: 33)

- (20) THY LORD HAS DECREED, 'YE SHALL NOT SERVE OTHER THAN HIM'. ETC.

Thy Lord has decreed that ye shall not serve other than Him; and kindness to one's parents, whether one or both of them reach old age with thee; and say not to them, 'Fie!' And do not grumble at them but speak to them a generous speech. (17: 24)

- (21) IT IS NOT FOR THE BELIEVERS TO HAVE THE CHOICE WHEN GOD AND HIS APOSTLE HAVE DECREED (DECIDED) A MATTER.

It is not for a believing woman, when God and His Apostle have decided an affair; to have the choice in that affair; and who rebels against God and His Apostle has erred an obvious error. (33: 36)

- (22) HAD IT NOT BEEN FOR THY LORD'S WORD ALREADY PASSED, THERE WOULD HAVE BEEN DECIDED BETWEEN PEOPLE WHO DISAGREE.

We gave Moses the Book before and then they disagreed concerning it, and had it not been for a word that had been passed by thy Lord, it would have been decided between them; but, verily, they are (still) in hesitating doubt concerning it. (11: 112)

And we gave Moses the Book, and it was disputed about; but had it not been for thy Lord's word already passed it would have been decided between them, for verily, they were in hesitating doubt thereon. (41: 45)

- (23) DITTO.

He has enjoined upon you for religion what He prescribed to Noah and what we inspired thee with, and what we inspired Abraham and Moses

and Jesus,—to be steadfast in religion, and not to part into sects therein—a great thing to the idolaters that which ye call them to! God elects for Himself whom He pleases and guides unto Himself who turns repentant.

But they did not part into sects until after the knowledge had come to them, through mutual envy; and had it not been for thy Lord's word already passed for an appointed time; it would surely have been decided between them; but, verily, those who have been given the Book as an inheritance after them, are in hesitating doubt concerning it. (42: 11-13)

(24) DITTO.

Have they associates who have enjoined any religion on them which God permits not—but were it not for the word of decision, it would have been decided for them. Verily, the unjust,—for them is grievous woe. (42: 20)

(25) DITTO.

People were but one nation once, then they disagreed; and had it not been for thy Lord's words already passed, there would have been decided between them that concerning which they disagreed. (10: 20)

(26) IF WE HAD SENT DOWN AN ANGEL FOR AN APOSTLE, THE AFFAIR WOULD HAVE BEEN DECIDED.

They say, 'Why has not an angel been sent down to him?' But if we had sent down an angel, the affair would have been decided and then they would have had no respite. (6: 8)

(27) BUT IT WAS THAT GOD MIGHT ACCOMPLISH A THING THAT WAS AS GOOD AS DONE.

When ye were on the near side of the valley, and they were on the far side, and the camels were below you; had ye made an appointment then ye would have failed to keep your appointment—but it was that God might accomplish a thing that was as good as done! That he who was to perish might perish with a manifest sign; for verily, God hears and knows.

When God showed thee them in thy dream as though they were but few; but had He shown thee them as though they were many ye would have been timid, and ye would have quarrelled about the matter;—but God preserved you; verily, He knows the nature of men's breasts.

And when He showed them to you, as ye encountered them, as few in your eyes; and made you seem few in their eyes; that God might accomplish a thing that was as good as done; for unto God do things return! (8: 43-46)

(28) SAID JOSEPH TO HIS FELLOW PRISONERS 'THE MATTER IS DECREED WHEREON YE ASKED ME FOR A DECISION'.

O ye twain fellow-prisoners! As for one of you, he shall pour out wine for his lord: and as for the other, he shall be crucified, and the birds shall eat of his head. The matter is decreed whereon ye asked me for a decision. (12: 41)

- (29) THEN HE RAISES YOU UP AGAIN THAT YOUR APPOINTED TIME MAY BE FULFILLED

He it is who takes you to Himself at night, and knows what ye have gained in the day; then He raises you up again, that your appointed time may be fulfilled; then unto Him is your return, and then will He inform you of what ye have done. (6: 60)

- (30) THE WATER ABATED AND THE AFFAIR WAS DECIDED.

And it was said, 'O earth! Swallow down thy water!' And, 'O heaven! hold!' And the water abated; and the affair was decided, and it was settled on Gudi, and it was said, 'Away with the people who are evildoers'. (11: 46)

- (31) HE COMPLETED THEM SEVEN HEAVENS.

And He completed¹⁾ them seven heavens in two days, and inspired every heaven with its bidding: and we adorned the lower heaven with lamp and guardian angels... (41: 11)

- (32) SAY, I HAVE NOT WITH ME WHAT YE FAIN WOULD HASTEN ON THAT THE MATTER MIGHT BE SETTLED BETWEEN ME AND YOU.

Say, 'I stand on a manifestation from my Lord, which ye call a lie. I have not with me what ye fain would hasten on, that the matter might be settled between me and you; but God knows best who are the unjust'. (6: 57-58)

- (33) THE PEOPLE OF HELL WILL SAY, 'LET THY LORD MAKE AN END OF US'.

And they shall cry out, 'O Mālik! Let thy Lord make *an end of us*; he shall say, 'Verily, ye are to tarry here'. (43: 77)

¹⁾ Palmer's translation: 'decreed them seven heavens'. The translation here is from Lane's Lexicon. See Lane under art. قَضَى.

APPENDIX EIGHT

A COLLECTION OF QUR'ĀNIC CONTEXTS OF THE DERIVATIVES OF كَتَبَ

The following contexts do not refer to heavenly writings of any kind:
يَكْتُبُونَ -

Or have they the unseen, so that they write it down? (52: 41)

Or have they the knowledge of the unseen, so that they write? (68: 47)

كِتَابٌ -

Shall we then make the Muslims like the sinners? What ails you? How ye judge!

Or Have ye a book in which ye can study, that ye are surely to have what ye may choose? (68: 35-38)

كَاتِبٌ، فَاكْتُبُوهُ، تَكْتُبُوهَا، تَكْتُبُوهُ، وَلِيَكْتُبَ، فَلْيَكْتُبْ، يَكْتُبُ

كِتَابًا -

(The passage contains ordinances concerning the documentation of money transactions.) (2: 282-283)

فَكَاتِبُوهُمْ، الْكِتَابَ -

And such of those whom your right hands possess as crave a writing, write it for them, ... (24: 33)

In the following two passages from the same narrative Kitāb means 'epistle':

يَكْتُابِي -

(Said Solomon) 'Go with this my letter and throw it before them', ... (27: 28)

كِتَابٌ

Said she (the Queen of Sheba), 'O ye chiefs! Verily, a noble letter has been thrown before me. It is from Solomon, ...' (27: 29-30)

The arrangement of contexts follows the sequence of arguments in Chapter 12.

For the purposes of discussion it was thought unnecessary to give summary-headings to the passages after the one passage under heading 53.

- (1) NO FEMALE BEARS OR IS DELIVERED EXCEPT BY HIS KNOWLEDGE. NOR DOES ONE REACH OLD AGE OR IS AUGHT DIMINISHED FROM HIS LIFE, WITHOUT IT IS IN A WRITING.

God created you from earth, then from a clot; then He made you pairs; and no female bears or is delivered, except by His knowledge; nor does he who is aged reach old age, or is aught diminished from his life, without it is in the Book; verily, that is easy unto God. (35: 12)

- (2) THERE FALLS NOT A LEAF SAVE THAT HE KNOWS IT. ALL IS IN A PERSPICUOUS WRITING.

With Him are the keys of the unseen. None knows them save He; He knows what is in the land and in the sea; and there falls not a leaf save that He knows it; nor a grain in the darkness of the earth, nor aught that is moist, nor aught that is dry, save that is in the perspicuous Book. (6: 59)

- (3) THE PROVISION OF EVERY BEAST ON THE EARTH IS FROM GOD. HE KNOWS ITS SETTLEMENT. ALL IS IN A PERSPICUOUS WRITING.

There is no beast that walks upon the earth but its provision is from God. He knows its settlement and its resting-place; all is in the perspicuous Book. (11: 8)

- (4) NO ACCIDENT BEFALLS IN THE EARTH OR IN YOURSELVES, BUT IT WAS IN A WRITING, BEFORE WE CREATED IT.

No accident befalls in the earth, or in yourselves, but it was in the Book, before we created them; verily, that is easy unto God. (57: 22)

- (5) SAY, 'NOUGHT SHALL BEFALL US SAVE WHAT GOD HAS WRITTEN FOR US'.

Say, 'Nought shall befall us save what God has written down for us; He is our Lord, and upon God believers do rely!' (9: 51)

- (6) THOSE AGAINST WHOM SLAUGHTER WAS WRITTEN DOWN WOULD HAVE GONE FORTH TO WHERE THEY ARE NOW LYING DEAD.

... They conceal in themselves what they will not show to thee, and say, 'If we had any chance in the affair we should not be killed here'. Say, 'If ye were in your houses, surely those against whom slaughter was written down, would have gone forth to fight even to where they are lying now; that God may try what is in your breasts and assay what is in your hearts, for God doth know the nature of men's breasts'. (3: 148)

- (7) IT IS NOT FOR ANY SOUL TO DIE SAVE BY GOD'S PERMISSION WRITTEN DOWN FOR AN APPOINTED TIME.

It is not for any soul to die, save by God's permission written down for an appointed time; but he who wishes for the reward of this world we will give him of it, and he who wishes for the reward of the future we will give him of it, and we will recompense the grateful. (3: 139)

- (8) THOSE WHO BELIEVE DO NOT LOVE THE OPPONENTS OF GOD AND HIS APOSTLE. GOD HAS WRITTEN FAITH IN THEIR HEARTS AND HE AIDS THEM WITH A SPIRIT FROM HIM.

Thou shalt not find a people who believe in God and the last day loving him who opposes God and His Apostle, even though it be their fathers, or their sons, or their brethren, or their clansmen.

He has written faith in their hearts, and He aids them with a spirit from Him; and He will make them enter into gardens beneath which rivers flow, to dwell therein for aye! God is well-pleased with them... (58: 22)

- (9) WE CAN RAISE THE DEAD. WE WELL KNOW WHAT THE EARTH CONSUMES OF THE DEAD. WITH US IS A BOOK THAT KEEPS (ACCOUNT).

...; and the misbelievers say, 'This is a wondrous thing! What when we are dead and have become dust?—that is a remote return!'

We well know what the earth consumes of them, for with us is a book that keeps (account). (50: 2-4)

- (10) SAID GOD TO MOSES, 'I WILL WRITE MY MERCY DOWN FOR THOSE WHO FEAR, GIVE ALMS AND BELIEVE'.

(Said Moses), 'And write down for us in this world good, and in the future, too; verily, we are guided unto Thee'. He said, 'My punishment—with it I fall on whom I will; and my mercy embraceth everything; and I will write it down for those who fear, and who give alms, and those who in our signs believe'. (7: 155)

- (11) GOD HAS WRITTEN MERCY ON HIMSELF, THAT WHOSO REPENTS AND ACTS ARIGHT, GOD IS FORGIVING AND MERCIFUL.

And when those who believe in our signs come to thee, say, 'Peace be on you! God has prescribed for Himself mercy; verily, he of who who does evil in ignorance, and then turns again and does right,—verily, He is forgiving and merciful'. (6: 54)

- (12) GOD HAS WRITTEN MERCY ON HIMSELF. HE WILL GATHER YOU ON THE LAST DAY.

Say, 'Whose is what is in the heavens and the earth?'

Say, 'God's who has imposed mercy on himself'. He will surely gather you together for the resurrection day. There is no doubt in that, but those who waste their souls will not believe. (6: 12)

- (13) WE HAVE WRITTEN IN THE PSALMS 'THE EARTH SHALL MY RIGHTEOUS SERVANTS INHERIT'.

And already we have written in the Psalms after the reminder that 'the earth shall my righteous servants inherit'.¹⁾ (21: 105)

¹⁾ Psalm xxxvii 29.

- (14) GOD HAS WRITTEN, 'I AND MY APOSTLES WILL SURELY PREVAIL'.

Verily, those who oppose God and His Apostle are amongst the most vile. God has written, 'I will surely prevail, I and my apostles;' verily, God is strong and mighty. (58: 21)

- (15) AGAINST EVERY REBELLIOUS DEVIL IT IS WRITTEN DOWN THAT WHOSO TAKES HIM FOR A PATRON, HE WILL LEAD HIM ASTRAY.

And amongst men is one who wrangles about God without knowledge, and follows every rebellious devil; against whom it is written down that whoso takes him for a patron, verily, he will lead him astray, and will guide him towards the torment of the blaze! (22: 3-4)

- (16) WE NEVER DESTROYED A CITY WITHOUT IT HAD A WRITING KNOWN.

We never destroyed a city without it had its noted doom. No nation can hasten on its appointed time nor put it off. (15: 4-5)

- (17) EVERY CITY WE DESTROY BEFORE THE DAY OF JUDGEMENT THAT IS INSCRIBED IN THE BOOK.

There is no city but we destroy it before the day of judgement, or torment it with keen torment;—that is in the Book inscribed. (17: 60)

- (18) GOD KNOWS WHAT IS IN THE HEAVENS AND THE EARTH. THAT IS IN A BOOK.

Didst thou not know that God knows what is in the heavens and the earth? Verily, that is in a book; verily, that for God is easy. (22: 69)

- (19) THE BEASTS AND BIRDS ARE NATIONS LIKE YOU. WE HAVE OMITTED NOTHING FROM THE BOOK.¹ TO THEIR LORD SHALL THEY BE GATHERED.

There is not a beast upon the earth nor a bird that flies with both its wings, but is a nation like to you; we have omitted nothing from the Book; then to their Lord shall they be gathered. (6: 38)

- (20) BY THE BOOK INSCRIBED UPON AN OUTSTRETCHED VELLUM!

By the mount!

By the Book inscribed upon an outstretched vellum! (52: 1-3)

- (21) IN GOD'S BOOK THERE ARE TWELVE MONTHS.

Verily, the number of months with God is twelve months in God's book... (9: 36)

- (22) SAID MOSES, 'THE KNOWLEDGE OF THE FORMER GENERATIONS IS WITH MY LORD IN A BOOK. MY LORD MISLEADS NOT NOR FORGETS'.

Said he, 'And what of the former generations?'

He said, 'The knowledge of them is with my Lord in a book; my Lord misleads not, nor forgets! (20: 53-54)

- (23) THE DAY WHEN WE ROLL UP THE HEAVENS AS AL-SIJJIL ROLLS UP THE BOOK.

The day when we will roll up the heavens as es-Sigill¹) rolls up the book;... (21: 104)

¹) Palmer's note: Es-Sigill is the name of the angel who has charge of the book on which each human being's fate is written, which book he rolls up at a person's death.

- (24) THOSE WHO DEVISE AGAINST GOD A LIE, THEIR PORTION OF THE BOOK SHALL REACH THEM.

Who is more unjust than he who devises against God a lie, or says, His signs are lies? These, their portion of the Book shall reach them,¹⁾ until our messengers come to take their souls away, and say, 'Where is what ye used to call upon instead of God?' They say, 'They have strayed away from us'; and they shall bear witness against themselves that they have been misbelievers. (7: 35)

- (25) DO THEY RECKON THAT WE DID NOT HEAR THEIR SECRETS AND WHISPERINGS? NAY BUT OUR MESSENGERS ARE WITH THEM WRITING DOWN.

Or do they reckon that we did not hear their secrets and their whisperings? Nay, but our messengers are with them writing down. (43: 80)

- (26) OUR MESSENGERS WRITE DOWN WHAT STRATAGEM YE USE.

... Verily, our messengers write down what stratagem ye use. (10: 22)

- (27) OVER YOU ARE GUARDIANS SET WRITING. THEY KNOW WHAT YE DO.

Nay, but ye call the judgement a lie!

But over you are guardians set,—noble, writing down!

They know what ye do! (82: 9-11)

- (28) GOD WRITES DOWN THAT OVER WHICH THE HYPOCRITES BROOD AT NIGHT.

They say, 'Obedience!' but when they sally forth from you, a company of them brood at night over something else than that which thou hast said; but God writes down that over which they brood. Turn then from them and rely on God, for God sufficeth for a guardian. (4: 83)

- (29) GOD HEARD THE SPEECH OF THOSE WHO SAID, 'GOD IS POOR...' WE WILL WRITE DOWN WHAT THEY SAID AND HOW THEY KILLED THE PROPHETS UNDESERVEDLY.

God heard the speech of those who said, 'Verily, God is poor and we are rich'. We will write down what they said, and how they killed the prophets undeservedly, and say, 'Taste ye the torment of burning'; (3: 177)

- (30) THOSE WHO SAY THAT THE ANGELS ARE FEMALES, THEIR WITNESS SHALL BE WRITTEN DOWN.

And have they made the angels, who are the servants of the Merciful One, females? Were they witnesses of their creation? Their witness shall be written down, and they shall be questioned. (43: 18)

- (31) HAST THOU SEEN HIM WHO DISBELIEVES AND SAYS 'I SHALL SURELY BE GIVEN WEALTH AND CHILDREN'. WE WILL WRITE DOWN WHAT HE SAYS.

Hast thou seen him who disbelieves in our signs, and says, 'I shall surely be given wealth and children?'

¹⁾ Palmer's Footnote: That is, they shall have whatever portion of good or evil is written for them in the book of their fate.

Has he become acquainted with the unseen, or has he taken a compact with the Merciful?

Not so! We will write down what he says, and we will extend to him a length of torment. (19: 80-82)

- (32) THE EFFORTS OF THE BELIEVER WE WILL WRITE DOWN FOR HIM.

And he who is a believer, there is no denial of his efforts, for verily, we will write them down for him. (21: 94)

- (33) THE MEDINITES DO NOT CEASE TO ANGER THE MISBELIEVERS, NOR DO THEY GET ANY (HARM) FROM THE ENEMY WITHOUT A GOOD WORK BEING WRITTEN DOWN TO THEM. GOD WASTES NOT THE HIRE OF THOSE WHO DO WELL.

It was not for the people of Medinah and those around them of the Arabs of the desert, to stay behind the Apostle of God and not to prefer their souls to his: that is because neither thirst, nor toil, nor heat, nor hunger befell them on God's way. Nor do they stop to anger the misbelievers, nor do they get any (harm) from the enemy without a good work being written down to them; verily, God wastes not the hire of those who do well.

Nor do they expend in alms a small or great expense, nor do they cross a wady without it being written down to them; that God may reward them with better than that which they have done. (9: 121-122)

- (34) WE QUICKEN THE DEAD AND WRITE DOWN WHAT THEY HAVE DONE BEFORE, AND EVERYTHING WE COUNTED IN A PLAIN MODEL.

Verily, we quicken the dead, and write down what they have done before, and what vestiges they leave behind; and everything have we counted in a plain model.¹⁾ (36: 11)

- (35) THEY DID NOT HOPE FOR THE ACCOUNT. EVERYTHING HAVE WE REMEMBERED IN A BOOK.

Verily, they did not hope for the account; but they ever said our signs were lies.

Everything have we remembered in a book. (78: 27-29)

- (36) NOTHING SHALL YE DO WITHOUT BEING WITNESS AGAINST YOU WHEN YE ARE ENGAGED THEREIN. NOR DOES THE WEIGHT OF AN ATOM ESCAPE THY LORD. ALL IS IN THE PERSPICUOUS BOOK.

Nor shalt thou be in any affair, nor shalt thou recite concerning it a Qur'ān—nor shall ye do a work, without being witness against you, when ye are engaged therein: nor does the weight of an atom escape thy Lord in earth or in heaven; nor is there less than that or greater, but it is in the perspicuous Book. (10: 62)

- (37) THY LORD KNOWS WHAT THEIR BREASTS CONCEAL AND WHAT THEY MANIFEST. THERE IS NO SECRET THING IN THE HEAVEN OR THE EARTH SAVE THAT IS IN THE PERSPICUOUS BOOK.

And, verily, thy Lord knows what their breasts conceal and what they

¹⁾ Palmer: The Umm al Kitāb (the eternal origin of the Qur'ān).

manifest; and there is no secret thing in the heaven or in the earth, save that it is in the perspicuous Book! (27: 76-77)

- (38) NOTHING, WHETHER LESS OR GREATER THAN THE WEIGHT OF AN ATOM, SHALL ESCAPE HIM WHEN THE HOUR COMES. ALL IS IN THE PERSPICUOUS BOOK—THAT HE MAY REWARD.

Those who misbelieve say, 'The Hour shall not come to us'; say, 'Yes, by my Lord it shall surely come to you! By Him who knows the unseen! Nor shall there escape from it the weight of an atom, in the heavens or in the earth, or even less than that, or greater, save in the perspicuous Book'.

And that He may reward those who believe and do right. (34: 3-4)

- (39) TODAY ARE YE REWARDED FOR THAT WHICH YE HAVE DONE. THIS IS OUR BOOK THAT SPEAKETH TO YOU WITH TRUTH. WE HAVE WRITTEN DOWN WHAT YE HAVE DONE.

And thou shalt see each nation kneeling, each nation summoned to its book, 'Today are ye rewarded for that which ye have done'.

This is our Book that speakest to you with truth; verily, we have written down what ye have done. (45: 27-28)

- (40) BUT WE WILL NOT OBLIGE A SOUL BEYOND ITS CAPACITY, FOR WITH US IS A BOOK THAT UTTERS THE TRUTH.

But we will not oblige a soul beyond its capacity; for with us is a book that utters the truth, and they shall not be wronged. (23: 64)

- (41) THE BOOK SHALL BE PLACED, AND THOU SHALT SEE THE SINNERS IN FEAR OF WHAT IS IN IT. AND THEY WILL SAY 'ALAS FOR US! WHAT AILS THIS BOOK? IT LEAVES NOTHING'.

And the Book shall be placed, and thou shalt see the sinners in fear of what is in it; and they will say, 'Alas, for us! What ails this Book, it leaves neither small nor great things alone, without numbering them?' And they shall find present what they have done; and thy Lord will not wrong any one. (18: 47)

- (42) THE BOOK SHALL BE BROUGHT AND IT SHALL BE DECREED BETWEEN THEM WITH JUSTICE.

And the earth shall beam with the light of its Lord, and the Book shall be brought; and it shall be decreed between them in truth, and they shall not be wronged. (39: 69)

- (43) WE WILL BRING FORTH FOR HIM ON THE RESURRECTION DAY, A BOOK OFFERED TO HIM WIDE OPEN. 'READ THE BOOK'.

And every man's augury have we fastened on his neck; and we will bring forth for him on the resurrection day a book offered to him wide open.

'Read thy book, thou art accountant enough against thyself today!' (17: 14-15)

- (44) THE BOOK OF THE WICKED IS SIJJĪN, A BOOK INSCRIBED.

Nay, verily, the book of the wicked is in Sijjīn; and what shall make thee know what Sijjīn is?—a book inscribed! (83: 7-9)

- (45) THE BOOK OF THE RIGHTEOUS IS 'ILLIYYŪN, A BOOK INSCRIBED.

Nay, verily, the book of the righteous is in 'Illiyyūn; and what shall make thee know what 'Illiyyūn is?—A book inscribed! (83: 18-20)

- (46) HE WHOSE BOOK IS GIVEN IN HIS RIGHT HAND—THESE SHALL READ THEIR BOOK. NOR SHALL THEY BE WRONGED.

The day when we will call men by their high priest; and he whose book is given in his right hand—these shall read their book, nor shall they be wronged a straw. (17: 73)

- (47) HE WHOSE BOOK IS GIVEN IN HIS RIGHT HAND, SHALL BE IN A PLEASING LIFE.

And as for him who is given his book in his right hand, he shall say, 'Here, take and read my book.

Verily, I thought that I should meet my reckoning';

And he shall be in a pleasing life. (69: 19-21)

- (48) HE WHOSE BOOK IS GIVEN IN HIS RIGHT HAND SHALL BE RECKONED WITH BY AN EASY RECKONING. HE WHO IS GIVEN HIS BOOK BEHIND HIS BACK SHALL BROIL IN A BLAZE.

And as for him who is given his book in his right hand, he shall be reckoned with by an easy reckoning; and he will go back to his family joyfully. But as for him who is given his *book* behind his back, he shall call out for destruction but he shall broil in a blaze. (84: 7-15)

- (49) HE WHO IS GIVEN HIS BOOK IN HIS LEFT HAND SHALL SAY, 'O WOULD THAT I HAD NOT RECEIVED MY BOOK'.

But as for him who is given his book in his left hand he shall say, 'O, would that I had not received my book!

I did not know what my account would be.' (69: 25-26)

- (50) SOME OF THE CHRISTIANS RECOGNISE THE TRUTH IN THE PROPHET'S REVELATIONS AND SAY, 'O LORD! WE BELIEVE. WRITE US DOWN WITH THOSE WHO BEAR WITNESS'.

... And thou wilt find the nearest in love to those who believe to be those who say, 'We are Christians'; that is because there are amongst them priests and monks, and because they are not proud.

And when they hear what has been revealed to the prophet, you will see their eyes gush with tears at what they recognise as truth therein; and they will say, 'O our Lord! We believe, so write us down amongst the witnesses'. (5: 85-86)

- (51) SAID THE ḤAWĀRIYYŪN, 'LORD! WE HAVE BELIEVED. SO WRITE US DOWN WITH THOSE WHO BEAR WITNESS'.

And when Jesus perceived their unbelief, He said, 'Who are my helpers for God?' Said the apostles, 'We are God's helpers. We believe in God, so bear witness that we are resigned.

Lord we have believed in what Thou hast revealed, and we have followed the Apostle, so write us down with those who bear witness.' (3: 45-46)

CONTEXTS OF THE DERIVATIVES OF كَتَبَ WHICH REFER TO GOD'S WRITTEN ORDINANCES

- (52) O BELIEVERS! CRAVE WHAT GOD HAS PRESCRIBED FOR YOU CONCERNING THE OBSERVANCE OF FASTS.

Lawful for you on the night of the fast is commerce with your wives; they are a garment unto you, and ye a garment unto them. God knows that ye did defraud yourselves, wherefore He has turned towards you and forgiven you; so now go in unto them and crave what God has prescribed for you, and eat and drink until a white thread can be distinguished by you from a black one at the dawn . . . (2: 183)

- (53) SAID MOSES, 'O MY PEOPLE! ENTER THE HOLY LAND WHICH GOD HAS PRESCRIBED FOR YOU'.

When Moses said to his people, 'O my people! remember the favour of God towards you when He made amongst you prophets, and made for you kings, and brought you what never was brought to anybody in the worlds. O my people! Enter the Holy Land which God has prescribed for you; and be ye not thrust back upon your hinder parts and retreat losers': (5: 23-24)

(Note:— No summary headings are given to the passages from here onwards, as none of them is quoted individually in the discussion in Chapter 12.)

It has not been for any prophet to take captives until he hath slaughtered in the land! Ye wish to have the goods of this world, but God wishes for the next, for God is mighty, wise!

Were it not for a book from God that had gone before, there would have touched you, for that which ye took, a mighty punishment.¹⁾ (8: 68-69)

. . . ; verily, prayer is for the believers prescribed and timed. (4: 104)

. . . and resolve not on the marriage tie until the Book shall reach its time²⁾ . . . (2: 236)

¹⁾ Palmer's footnote: Mohammad here blames them for having accepted ransom from the captives which they took at the Battle of Badr; but acknowledges that previously revealed passages of the Qur'ān did in the strict letter allow of such ransom being taken.

²⁾ Palmer: Until the time prescribed by the Qur'ān be fulfilled.

Had it not been that God had prescribed for them ¹⁾ banishment, He would have tormented them in this world; but for them in the next shall be the torment of the Fire! That is because they opposed God and His Apostle: and whoso opposes God, verily, God is keen to punish! (59: 3-4)

Do ye not see those to whom it is said, 'Restrain your hands, and be steadfast in prayers and give alms'; and when it is prescribed for them to fight then a band of them fear men, as though it were the fear of God or a still stronger fear, and they say, 'O our Lord! Why hast thou prescribed for us to fight, couldst thou not let us abide till our near appointed time? ...' (4: 79)

But had we prescribed for them, 'Kill yourselves, or go ye forth out of your houses, they would not have done it ... (4: 69)

For this cause have we prescribed to the children of Israel that whoso kills a soul, unless it be for another soul or for violence in the land, it is as though he had killed men altogether; (5: 35)

We have prescribed for thee therein, 'a life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for wounds retaliation'; ... (5: 49)

And we wrote for him upon tablets an admonition concerning everything, and a detailing of everything: (7: 142)

... But monkery, they invented it; we only prescribed to them the craving after the good will of God ... (57: 27)

O ye who believe! Retaliation is prescribed for you for the slain: ... (2: 173)

It is prescribed for you that when one of you is free to face with death, if he leave (any) goods, the legacy is to his parents, and to his kinsmen, in reason. A duty this upon those that fear. (2: 176)

O ye who believe! There is prescribed for you the fast as it was prescribed for those before you; haply ye may fear. (2: 179)

Prescribed for you is fighting, but it is hateful to you. (2: 212)

Dost thou not look at the crowd of the children of Israel after Moses' time, when they said to a prophet of theirs, 'Raise up for us a king in God's way?' He said, 'Will ye perhaps, if it be written down for you to fight, refuse to fight?' (2: 247)

They will ask thee a decision about women; say, 'God decided for you in the Book; about orphan women to whom ye do not give what is prescribed for them'. (4: 126)

CONTEXTS OF THE DERIVATIVES OF كُتِبَ WHICH REFER TO BOOKS OF REVELATION

And some of them there are, illiterate folk, that know not the Book, but only idle tales; for they do but fancy. But woe to those who write

¹⁾ Professor Palmer's note: The Jews of an Nadhīr, near Medinah, who at first promised to stand neuter between him and the idolaters. After his success at Bedr they came over to his side, but turned again after the defeat of Ohod. For this offence they were forced to leave the country.

out the Book with their hands and say, 'this is from God'; to buy therewith a little price! And woe to them for what their hands have written, and woe to them for what they gain. (2: 73)

And they say, 'Old folks' tales, which he has got written down while they are dictated to him morning and evening'. (25: 6)

... and recites it, with the book of Moses before him for a model and a mercy ... (11: 20)

And before it was the Book of Moses, a model and a mercy; and this is a book confirming it in Arabic language, ... (46: 11)

And when a book came down from God confirming what they had with them, ... (2: 83)

This is the Book which we have revealed ... (6: 92)

This is the Book which we have sent down; ... (6: 156)

A book revealed to thee, — (7: 1)

A.L.R. A book whose signs are confirmed and then detailed ... (11: 1)

And we sent apostles before thee, and we made for them wives and seed; and no apostle could bring a sign save by God's permission—for every period there is a book. (13: 38)

A.L.M. A book which we have sent down to thee, to bring men forth from darkness into light ... (14: 1)

A blessed Book which we have sent down to thee that they may consider its verses, ... (38: 28)

H.M. A revelation from the merciful, the compassionate; a book whose signs are detailed; an Arabic Qur'ān ... (41: 1-2)

But before it was the Book of Moses, a model and a mercy; and this is a book confirming it in Arabic language ... (46: 11)

Verily, those who misbelieve in the reminder when it comes to them—and, verily, it is a glorious Book!

Falsehood shall not come to it, from before it, nor from behind it—A revelation from the wise, the praiseworthy One. (41: 41-42)

... There has come to you from God a light, and a perspicuous Book; ... (5: 18)

A.L.M. That is the book! There is no doubt therein; a guide to the pious. (2: 1)

Lest ye say, 'The Book was only sent down to two sects before us; verily, we, for what they read, care naught'. Or, lest ye should say 'Had we had a book revealed to us we should surely have been more guided than they'; but there is come to them a manifest sign from their Lord, and a guidance and a mercy. (6: 157, 158)

... Say, 'My Lord knows best who brings guidance, and who is in obvious error; nor couldst thou hope that the Book would be thrown to thee, save as a mercy from thy Lord! ... (28: 85-86)

And thus have we inspired thee by a spirit at our bidding; thou didst not know what the Book was, nor the faith: but we made it a light whereby we guide whoso we will of our servants. And, verily, thou shalt surely be guided into the right way. (42: 52)

Did ye not see those who have been given a portion of the Book? They

were called unto the Book of God to decide between them; and then a sect of them turned their backs and turned away. (3: 22)

Verily, we have revealed the law in which is guidance and light; the prophets who were resigned did judge thereby those who were Jews, as did the masters and doctors by what they remembered of the Book of God and what they were witnesses of ... (5: 48)

Those who believe and have fled and fought strenuously in God's cause, and those who have given a refuge and a help, those it is who believe; to them is forgiveness and generous provision due. And those who have believed afterwards and have fled and fought strenuously with you; these too are of you; these too are of you, but blood relations are nearer in kin by the Book of God. Verily, God all things doth know. (8: 75-76)

So, recite what thou art inspired with of the Book of thy Lord ... (18: 26)

But those who are given knowledge and faith will say, 'We have tarried according to the Book of God, ... (30: 56)

The prophet is nearer of kin to the believers than themselves, and his wives are their mothers. And blood relations are nearer in kin to each other by the Book of God than the believers and those who fled. (33: 6)

And when God took the compact from the prophets, '(this is) surely what we have given you of the Book and wisdom'. Then shall come to you the Apostle confirming what is with you. (3: 75)

And amongst men is one who wrangles about God without knowledge or guidance or an illuminating book. (22: 8)

Thou couldst not recite before this any book, nor write it with thy right hand, for in that case those who deem it vain would have doubted. (29: 47)

... And amongst men are those who wrangle about God, without knowledge, and without guidance, and without an illuminating book. (31: 19)

... And say, 'I believe in the Book which God has sent down'; ... (42: 14)

So I will not swear by the positions of the stars;

And verily, it is a grand oath if ye did but know—that, verily, this is the honourable Qur'ān—in the laid up Book! (56: 74-77)

Now we have brought them a book explaining it in knowledge, a guidance and a mercy to a people who believe. (7: 50)

Say, 'Bring them a book from God which should be a better guide than both¹) ... (28: 49)

Say, 'Have ye considered what ye call on beside God? Show me what they have created of the earth? Or have they share in the heavens? Bring me a book before this or a vestige of knowledge, if ye do tell the truth! (46: 3)

T.S. Those are the signs of the Qur'ān and the perspicuous Book. (27: 1)

... Do ye then believe in part of the Book and disbelieve in part? (2: 79)

¹) Palmer's footnote: That is, the Pentateuch and Qur'ān.

They who misbelieve, whether of those who have the Book or of the idolaters, . . . (2: 99)

Many of those who have the Book would fain turn you back into misbelievers after ye have once believed, through envy from themselves . . . (2: 103)

Verily, those who hide what we revealed of manifest signs and of guidance after we have manifested it to men in the Book, them God shall curse, . . . (2: 154)

Verily, those who hide what God has revealed of the Book, and sell it for a little price . . . (2: 169)

That (is) because God has revealed the Book with truth . . . (2: 171) . . . ; and remember God's favours to you, and what He has sent down to you of the Book and wisdom . . . (2: 231)

He it is who has revealed to thee the Book . . . (3: 5)

Did ye not see those who have been given a portion of the Book? They were called unto the Book of God to decided between them; . . . (3: 22)

Say, 'O ye people of Book, come to a world laid down plainly between us and you, that we will not serve other than God, . . . (3: 57)

O people of the Book, why do ye dispute about Abraham . . .? (3: 58)

A sect of the people of the Book would fain they could lead you astray . . . (3: 62)

O people of the Book! Why do ye disbelieve in the signs of God, . . .? (3: 63)

O people of the Book! Why do ye clothe the truth with falsehood . . .? (3: 64)

A sect of the people of the Book say, 'Believe in what was revealed to those who believed at the first appearance of the day . . . (3: 65)

And of the people of the Book, there are some of them who, if thou entrust them with a talent (they will not) ¹⁾ give it back to you . . . (3: 68)

And, verily, amongst them is a sect who twist their tongues concerning the Book, that ye may reckon it to be from the Book, but it is not from the Book. (3: 72)

Say, 'O people of the Book! Why do ye misbelieve in God's signs, . . .? (3: 93)

Say, 'O people of the Book, why do ye turn from the way of God . . .? (3: 94)

. . . Had the people of the Book believed, it would have been better for them . . . (3: 106)

They are not all alike, Of the people of the Book there is a nation upright . . . (3: 109)

Verily, of the people of the Book are some who do believe in God, and in what has been revealed to you. (3: 198)

Do ye not see those who have been given a portion of the Book? They buy error . . . (4: 47)

¹⁾ The words within brackets are supplied by the compiler. They are missing in Palmer's translation.

Do ye not see those to whom a portion of the Book has been given? They believe in Gibṭ and Ṭāghūt, ... (4: 54)

Not for your vain desires, nor the vain desires of the people of the Book ... (4: 122)

They will ask thee a decision about women; say, 'God decides for you about them, and that which is rehearsed to you in the Book; ... (4: 126)

He hath revealed this to you in the Book, that when ye hear the signs of God disbelieved in and mocked at, then sit ye not down with them until they plunge into another discourse, for, verily, then ye would be like them ... (4: 139)

The people of the Book will ask thee to bring down for them a book from heaven ... (4: 152)

And there shall not be one of the people of the Book but shall believe in him before his death ... (4: 157)

O ye people of the Book! Do not exceed in your religion, nor say against God save the truth ... (4: 169)

O ye people of the Book! Our apostle has come to you to explain to you much of what ye had hidden of the Book, and to pardon much. There has come to you from God a light, and a perspicuous Book; ... (5: 18)

O ye people of the Book! Our Apostle has come to you, explaining to you the interval of apostles; ... (5: 22)

We have revealed to thee the Book in truth verifying what was before it, and preserving it; ... (5: 52)

Say, 'O people of the Book! Do ye disavow us, ...? (5: 64)

But did the people of the Book believe and fear, we would cover their offences, ... (5: 70)

Say, 'O people of the Book! Ye rest naught until ye stand fast by the law and the gospel, ... (5: 72)

Say, 'O people of the Book! Exceed not the truth in your religion, ... (5: 81)

... Was there not taken from them a covenant by the Book, that they should not say against God aught but the truth? ... (7: 168)

A.L.R. Those are the signs of the wise Book! (10: 1)

This Qur'ān could not have been devised by any beside God; but it verifies that which was before it, and details the Book—there is no doubt therein—from the Lord of the world. (10: 38)

A.L.R. Those are the signs of the perspicuous Book. (12: 1)

A.L.M.R. Those are the signs of the Book, ... (13: 1)

God blots out what He will, or confirms; and with Him is the Mother of the Book. (13: 39)

And those who misbelieve say, 'Thou art not sent! Say, 'God is witness enough between me and you; and so is he who has the knowledge of the Book! (13: 43)

A.L.R. Those are the signs of the Book and of a perspicuous Qur'ān. (15: 1)

And we decreed to the children of Israel in the Book, 'Ye shall verily do evil in the earth twice, and ye shall rise to a great height (of pride). (17: 4)

And mention, in the Book, Mary; when she retired from her family into an eastern place. (19: 16)

And mention, in the Book, Abraham, verily, he was a confessor,—a prophet. (19: 42)

And mention, in the Book, Moses; verily, he was sincere, and was an apostle,—a prophet. (19: 52)

And mention, in the Book, Ishmael; verily, he was true to his promise, and was an apostle;— (19: 55)

And mention, in the Book, Idris; verily, he was a confessor,—and we raised him to a lofty place. (19: 57)

T.S.M. Those are the signs of the perspicuous Book. (26: 1)

He who had the knowledge of the Book¹⁾ said, 'I will bring it to thee before thy glance can turn'. (27: 40)

T.S.M. Those are the signs of the perspicuous Book. (28: 1)

Recite what has been revealed to thee of the Book . . . (29: 44)

And do not wrangle with the people of the Book, except for what is better . . . (29: 45)

A.L.M. Those are the signs of the wise Book. (31: 1)

A.L.M. The revelation of the Book, there is no doubt therein, from the Lord of the worlds. (32: 1)

The prophet is nearer of kin to the believers than themselves, and his wives are their mothers. And blood relations are nearer in kin to each other by the Book of God than the believers and those who fled; only your doing kindness to your kindred, that is traced in the Book. (33: 6)

And He drove those people of the Book who had helped them from their fortresses and hurled dread into their hearts . . . (33: 26)

What we have inspired thee with of the Book is true, verifying what was before it . . . (35: 28)

The sending down of the Book from God, the mighty, the wise. (39: 1)

H.M. The sending down of the Book from God, the mighty, the knowing. (40: 1)

H.M. By the perspicuous Book, verily, we have made it an Arabic Qur'ān; haply ye will have some sense.

And it is the Mother of the Book with us,—high and wise. (43: 1-3)

A revelation of the Book from God, the mighty, the wise. (45: 1)

H.M. The revelation of the Book from God the mighty, the wise. (46: 1)

That the people of the Book may know that they cannot control aught of God's grace . . . (57: 29)

He it was who drove those of the people of the Book who misbelieved forth from their houses . . . (59: 2)

Dost thou not look on those who were hypocritical, saying to their brethren who misbelieved amongst the people of the Book . . . (59: 11)

Those of the people of the Book and the idolaters who misbelieve did not fall off until there came to them the manifest sign— (98: 1)

¹⁾ Palmer's note: The commentators are uncertain as to whether this was Āṣaf, Solomon's prime minister, or whether it was the Prophet Khidhr, or the angel Gabriel, or indeed, Solomon himself.

Verily, those who disbelieve amongst the people of the Book and the idolaters shall be in the fire of hell . . . (98: 5)

Ye it is who love them, but they love not you; and ye believe in the Book, all of it . . . (3: 115)

But those who hold fast by the Book and are steadfast in prayer— . . . (7: 169)

Those who call the Book, and what we have sent our apostles with, a lie, soon shall know . . . (40: 72)

And if they called thee liar, those before thee called their apostles liars too, who came to them with manifest signs, and the scriptures, and the illuminating Book. (35: 23)

. . . righteousness is, one who believes in God, and the last day, and the angels, and the Book, and the prophets, . . . (2: 172)

And if they did call thee a liar, apostles before thee have been called liars too, who came with manifest signs, and with scriptures and with the illuminating Book. (3: 181)

O ye who believe! Believe in God and His apostles, and the Book which He hath revealed to His apostles, and the Book which He sent down before; for whoso disbelieves in God, and the angels, and His Apostles, and the last day, has erred a wide error. (4: 135)

H.M. By the perspicuous Book, verily, we have sent it down on a blessed night— . . . (44: 1-2)

And when there comes to them an apostle confirming what they have, a part of those who have received the Book repudiate God's book, . . . (2: 95)

And married women, save such as your right hands possess,—God's Book against you!—but lawful for you is all beside this . . . (4: 28)

Verily, those who recite the Book of God, and are steadfast in prayer, and give alms of what we have bestowed in secret and in public . . . (35: 26)

God it is who has sent down the Book with truth, and the balance . . . (42: 16)

The people of the Book will ask thee to bring down for them a book from heaven . . . (4: 152)

Had we sent down to thee a book on paper, and they had touched it with their hands, still those who misbelieve would have said, 'This is naught but obvious magic'. (6: 7)

And they say, 'We will by no means believe in thee, until there gush forth for thee a fountain from the earth or there be made for thee a garden of palms and grapes, and rivers come gushing out amidst them; or thou make the sky to fall down upon us in pieces; or thou bring us God and the angels before us; or there be made for thee a house of gold; or thou climb up into the heaven; and even then we will not believe in thy climbing there, until thou send down on us a book that we may read!' (17: 92-95)

We have sent down to you a book in which is a reminder for you; have ye then no sense? (21: 10)

Say, 'Have ye considered your associates whom ye call on beside God?' Show me what they created of the earth, have they a share in the heavens,

or have we given them a book that they rest on a manifest sign? Nay, the unjust promise each other naught but guile. (35: 38)

God has sent down the best of legend, a book uniform and repeating . . . (39: 24)

Have we given them a book¹⁾ before it to which they might hold? (43: 20)

Said they, 'O our people! Verily, we have heard a book sent down after Moses, verifying what came before it, guiding to the truth, and unto the right way. (46: 29)

Will ye order men to do piety and forget yourselves? Ye read the Book, do ye not then understand? (2: 41)

And when we gave Moses the scriptures and the discrimination; perhaps ye will be guided. (2: 50)

And some of them there are, illiterate folk, that know not the Book, but only idle tales; for they do but fancy. But woe to those who write out the Book with their hands and say, 'this is from God'; . . . (2: 73)

We gave Moses the Book . . . (2: 81)

And when there comes to them an apostle confirming what they have, a part of those who have received the Book repudiate God's book, . . . (2: 95)

The Jews say, 'The Christians rest on nought'; and the Christians say, 'The Jews rest on nought'; and yet they read the Book . . . (2: 107)

They to whom we have brought the Book and who read it as it should be read, believe therein; . . . (2: 115)

Lord! And send them an apostle from amongst themselves, to read to them thy signs and teach them the Book and wisdom, and to purify them; verily, Thou art the mighty and the wise. (2: 123)

. . . ; for verily, those who have the Book know that it is the truth from their Lord;— (2: 139)

And if thou shouldst bring to those who have been given the Book every sign, they would not follow your qibla; . . . (2: 140)

Those whom we have given the Book know him as they know their sons, . . . (2: 141)

Thus have we sent amongst you an apostle of yourselves, to recite to you our signs, to purify you and teach you the Book and wisdom, . . . (2: 146)

Men were one nation once, and God sent prophets with good tidings and with warnings, and sent down with them the Book in truth, . . . (2: 209)

He has sent down to thee the Book in truth . . . (3: 2)

He it is who has revealed to thee the Book, . . . (3: 5)

Verily, (the true) religion in God's sight is Islam, and those to whom the Book was given disagreed not until after that there was given to them knowledge, through envy . . . (3: 17)

And say to those who have been given the Book, unto the Gentiles, 'Are ye, too, resigned?' (3: 19)

¹⁾ Authorising them to associate partners with God.

... He said, 'Thus God creates what He pleaseth. When He decrees a matter He only says BE and it is; and He will teach him the Book, and wisdom ... (3: 42-43)

It is not right for a man that God should give him a Book, and judgement and prophecy, and that then he should say to men, 'Be ye servants of mine rather than of God'; but be ye rather masters of teaching the Book and of what ye learn. (3: 73)

O ye who believe! If ye obey the sect of those to whom the Book was brought, they will turn you, after your faith, to unbelievers again ... (3: 95)

God was surely very gracious to the believers when He sent amongst them an apostle from themselves, to recite to them His signs, and purify them, and teach them the Book and wisdom. (3: 158)

Ye shall surely be tried in your wealth, and in your persons, and ye shall surely hear from those who have had the Book brought them before you, and from those who associate others with God, much harm ... (3: 183)

When God took the compact from those who have had the Book brought them ... (3: 184)

O ye who have been given the Book! Believe in what we have revealed ... (4: 50)

... We have given to Abraham's people the Book and wisdom, and we have given them a mighty kingdom. (4: 57)

Verily, we have revealed to thee the Book in truth that thou mayest judge between men of what God has shown thee ... (4: 106)

... : for God hath sent down upon thee the Book and the wisdom ... (4: 113)

... We have ordained to those who have been given the Book before you, and to you too that ye fear God;— (4: 130)

Lawful for you today are good things, and the food of those to whom the Book has been given is lawful for you, and your food is lawful for them; and chaste women of those who believe, and chaste women of those to whom the Book has been given before you, ... (5: 7)

O ye who believe! Take not for patrons those who take your religion for a jest or a sport, from amongst those who have been given the Book before and the misbelievers ... (5: 62)

And when I taught thee the Book and wisdom and the law and the gospel ... (5: 110)

Those to whom we have brought the Book know him as their sons ... (6: 20)

It is to these we give the Book and judgement and prophecy ... (6: 89)

... Say, 'Who revealed the Book wherewith Moses came, a light and a guidance unto men? ... (6: 91)

Of other than God shall I crave a decree, when it is He who has sent down to you the Book in detail, and those to whom we gave the Book know that it is sent down from thy Lord, in truth? Be thou not then of those who doubt. (6: 114)

Then we gave Moses the Book, complete for him who acts aright, and a guidance and a mercy ... (6: 155)

But there succeeded them successors who inherited the Book!... (7: 168)

Verily, my patron is God, who hath sent down the Book... (7: 195)

Fight those who believe not in God and in the best day, and who forbid not what God and His Apostle have forbidden, and who do not practice the religion of truth from amongst those to whom the Book has been brought, until they pay the tribute by their hand and be as little ones. (9: 29)

And if thou art in doubt of that which we have sent down unto thee, ask those who read the Book before thee; verily, the truth is come to thee from thy Lord... (10: 94)

And we gave Moses the Book before and then they disagreed concerning it... (11: 112)

And those to whom we brought the Book rejoice in that which we have sent down to thee... (13: 36)

We have only sent down to thee the Book, that thou mayest explain to them that which they did dispute about... (16: 66)

...; for we have sent down to thee a book explaining clearly everything, and a guidance... (16: 91)

And we gave Moses the Book and made it a guidance to the children of Israel... (17: 2)

Praise belongs to God, who sent down to His servant the Book... (18: 1)

'O John! Take the Book with strength';... (19: 13)

He said, 'Verily, I am a servant of God; He has brought me the Book, and He has made me a prophet... (19: 31)

And we gave Moses the Book, that haply they might be guided. (23: 51)

And we did give to Moses the Book... (25: 37)

And we gave Moses the Book, after that we had destroyed the former generations, ... (28: 43)

Those to whom we gave the Book before it, they believe therein. (28: 52)

Thus did we send down to thee the Book; and every one to whom we have given the Book believes therein... (29: 46)

Is it not enough for them that we have sent down to thee the Book which thou dost recite to them? (29: 50)

And we did give Moses the Book;... (32: 23)

Then we gave the Book for an inheritance to those whom we chose... (35: 29)

And we gave them both the perspicuous Book; (37: 117)

Verily, we have sent down to thee the Book in truth, then serve God, ... (39: 2)

Verily, we have sent down to thee the Book for men in truth;... (39: 42)

And we did give Moses the guidance and we made the children of Israel to inherit the Book, ... (40: 56)

And we gave Moses the Book, and it was disputed about; ... (41: 45)

...; but, verily, those who have been given the Book as an inheritance after them, are in hesitating doubt concerning it. (42: 13)

And we did bring the children of Israel the Book and judgement and prophecy . . . (45: 15)

Is the time come to those who believe, for their hearts to be humbled at the remembrance of God, and of what He has sent down in truth? And for them not to be like those who were given the Scriptures before . . . (57: 15)

We did send our apostles with manifest signs; and we did send down among you the Book and the balance . . . (57: 25)

He it is who sent unto the Gentiles a prophet amongst themselves to recite to them His signs and to purify them, and to teach them the Book and the wisdom, . . . (62: 2)

We have made only angels guardians of the fire, and we have only made their number a trial to those who misbelieve; that those who have been given the Book may be certain, and that those who believe may be increased in faith. (74: 31)

And that those who have been given the Book and the believers may not doubt . . . (74: 32)

Nor did those who were given the Book divide into sects until after there came to them the manifest sign. (98: 3)

And we granted him Isaac and Jacob; and we placed in his seed prophecy and the Book; . . . (29: 26)

And we sent Noah and Abraham; and placed in their seed prophecy and the Book; . . . (57: 26)

An apostle from God reading pure pages wherein are right scriptures: (98: 2)

But we have not brought them any book which they may study, and we have not sent to them before thee a warner. (34: 43)

Ask them, 'Has thy Lord daughters while they have sons? Or have we created the angels females while they were witnesses? Is it not of their lie that they say, 'God has begotten?' Verily, they are liars.

Has he preferred daughters to sons? What ails you? How ye judge! Will ye not be mindful, or have ye an obvious authority? Then bring your Book if ye do speak the truth. (37: 149-157)

The Apostle believes in what is sent down to him from his Lord, and the believers all believe on God, and His angels, and His Book, and His Apostle— . . . (2: 285)

. . . ; for whoso disbelieves in God, and His angels, (and His Books) ¹⁾ and His Apostles, and the last day, has erred a wide error. (4: 135)

And Mary, daughter of 'Imrān, who guarded her private parts, and we breathed therein our spirit and she verified the words of her Lord and His books, and was of the devout. (66: 12)

. . . —The Illiterate prophet,—whom they find written down with them in the law and the gospel, . . . (7: 156)

¹⁾ The words within brackets are supplied by the present compiler. They are missing in Palmer's translation.

APPENDIX NINE

A COLLECTION OF QUR'ĀNIC CONTEXTS IN WHICH DERIVATIVES OF THE ARTICLE غفر ALLUDE TO GOD'S FORGIVENESS

- (1) The following four passages do not speak of God's forgiveness:

وَعَفَرَ: -

But surely he who is patient and forgives—verily, that is a determined affair. (42: 41)

يَغْفِرُونَ: -

and those who avoid great sins and abomination, and who when they are wroth forgive ... (42: 35)

يَغْفِرُوا: -

Say to those who believe that they pardon, those who hope not for God's days (= days of success in battle), that He may reward a people for that which they have earned. (45: 13)

وَمَغْفِرَةً: -

Kind speech and forgiveness are better than almsgiving followed by annoyance, and God is rich and clement. (2: 265)

- (2) It is doubtful if the allusion in the following passage is to God's forgiveness. In any case the allusion is an indifferent one:

وَأَسْتَغْفِرِي: -

And when he saw of his shirt rent from behind he said, 'This is one of your tricks; verily, your tricks are mighty! Joseph! turn aside from this. And do thou woman, ask pardon for thy fault; verily, thou wert of the sinners. (12: 28-29)

- (3) The arrangement of contexts in this collection strictly follows the sequence of arguments in Chapter 13.
(4) For the purposes of discussion it was thought unnecessary to give summary headings to all the passages after the one passage under heading 90.
(1) GOD DOES NOT PARDON MISBELIEF.

Verily, God pardons not associating aught with Him but He pardons anything short of that to whomsoever He pleases; but he who associates aught with God, he hath devised a mighty sin. (4: 51)

Verily, God forgives not associating aught with Him, but He pardons anything short of that to whomsoever He will; but whoso associates aught with God, he hath erred a wide error. (4: 116)

Those who defame such of the believers as willingly give their alms, and such as can find nothing to give but their exertions, and who mock at them,—God will mock at them, and for them is grievous woe! Ask forgiveness for them or ask not forgiveness for them! If you shouldst ask forgiveness for them seventy times, yet would not God forgive them; that is because they disbelieved in God and His Apostle, for God guides not a people who work abomination. (9: 80-81)

Verily, those who misbelieve and turn folk's off God's path, and then die misbelievers, God will not pardon them. (47: 36)

Verily, those who believe and then misbelieve, and then believe and then misbelieve, and then increase in misbelief, God will never pardon them, nor will He guide them in the path. (4: 136)

Verily, those who misbelieve and obstruct the way of God, have erred a wide error. Verily, those who misbelieve and are unjust, God will not pardon them, nor will He guide them on the road,—save the road to hell, to dwell therein for aye;—that is easy enough to God! (4: 165-166)

And when it is said to them (= to the hypocrites), 'Come, and the Apostle of God will ask forgiveness for you!' they turn away their heads, and thou mayest see them turning away since they are so big with pride. It is the same to them whether thou dost ask forgiveness for them, or whether thou dost not ask forgiveness for them, God will not forgive them; verily, God guides not a people who work abomination. (63: 5-6)

- (2) IF THE MISBELIEVERS DESIST FROM MISBELIEF, GOD WILL FORGIVE WHAT IS PAST.

Say to those who misbelieve, if they desist they will be forgiven what is past; but if they return,—the course of those of former days has passed away. (8: 39)

- (3) TO BELIEVE IN GOD AND HIS APOSTLE AND TO FIGHT STRENUOUSLY IN GOD'S CAUSE IS BETTER. HE WILL PARDON YOU YOUR SINS.

O ye who believe! Shall I lead you to a merchandise which will save you from grievous woe? To believe in God and His Apostle, and to fight strenuously in God's cause with your property and your persons; that is better for you if ye did but know! He will pardon you your sins, and bring you into gardens beneath which rivers flow. (61: 10-12)

- (4) O PROPHET! TELL THE CAPTIVES, 'IF GOD KNOWS ANY GOOD IN YOUR HEARTS HE WILL FORGIVE YOU'.

O thou prophet! Say to such of the captives as are in your hands, 'If God knows of any good in your hearts he will give you better than that which is taken from you, and will forgive you; for God is forgiving and merciful'. (8: 71)

- (5) SAY, 'IF YE LOVE GOD, THEN FOLLOW ME. GOD WILL FORGIVE YOU YOUR SINS'.

Say, 'If ye would love God, then follow me, and God will love you and forgive you your sins, for God is forgiving and merciful'. Say, 'Obey God and the Apostle; but if ye turn your backs, God loves not mis-believers'. (3: 29-30)

- (6) O BELIEVERS! FEAR GOD AND BELIEVE IN HIS APOSTLE. GOD WILL FORGIVE YOU.

O ye who believe! fear God, and believe in His Apostle: He will give you two portions of His mercy, and will make for you a light for you to walk in, and will forgive you; for God is forgiving, compassionate. (57: 28)

- (7) O BELIEVERS! FEAR GOD AND SPEAK A STRAIGHTFORWARD SPEECH. HE WILL PARDON YOU YOUR SINS.

O ye who believe! fear God and speak a straightforward speech. He will correct for you your works, and pardon you your sins; for he who obeys God and His Apostle has attained a mighty happiness. (33: 70-71)

- (8) O BELIEVERS! IF YE FEAR GOD HE WILL FORGIVE YOU.

O ye who believe! if ye fear God He will make for you a discrimination, and will cover for you your offences, and will forgive you; for God is Lord of mighty grace. (8: 29)

- (9) IF YE LEND TO GOD A GOODLY LOAN HE WILL DOUBLE IT FOR YOU AND WILL FORGIVE YOU.

If ye lend to God a goodly loan, He will double it for you, and will forgive you, for God is grateful and clement! (64: 17)

- (10) SAID THE PEOPLE OF MOSES, 'WE BELIEVE IN OUR LORD THAT HE MAY PARDON US OUR SINS'.

Said they (the people of Moses), 'We will never prefer thee (O Pharaoh) to what has come to us of manifest signs and to Him who originated us. Decide then what thou canst decide thou canst only decide in the life of this world! Verily we believe in our Lord, that He may pardon us our sins, and the magic thou hast forced us to use; and God is better and more lasting'. (20: 75)

- (11) SAID NOAH, 'O MY PEOPLE! SERVE GOD AND FEAR HIM AND OBEY ME. HE WILL FORGIVE YOU YOUR SINS'.

Said he (Noah), 'O my people! verily, I am to you an obvious warner, that ye serve God and fear Him and obey me. He will forgive you your sins, and will defer you unto an appointed time; verily, God's appointed time when it comes will not be deferred'. (71: 2-4)

- (12) SAID THE JINNS, 'O OUR PEOPLE! RESPOND TO GOD'S CRIER AND BELIEVE IN HIM. HE WILL FORGIVE YOU YOUR SINS'.

Said they (the Jinns) 'O our people! verily, we have heard a book

sent down after Moses, verifying what came before it, guiding to the truth and unto the right way. O our people! respond to God's crier and believe in Him, and He will forgive you your sins and will deliver you from grievous woe. (46: 29-30)

- (13) SAID THE SORCERERS, 'WE HOPE THAT OUR LORD WILL FORGIVE US OUR SINS, FOR WE ARE THE FIRST OF BELIEVERS'.

They (the sorcerers) said, 'No harm; verily, unto our Lord do we return! verily we hope that our Lord will forgive us our sins, for we are the first of believers. (26: 50-51)

- (14) WHEN WE SAID TO THE PEOPLE OF MOSES, 'ENTER THE GATE WORSHIPPING AND SAYING, "ḤITTATUN" SO WILL WE PARDON YOU YOUR SINS'.

And when we said (to the people of Moses), 'Enter this city and eat therefrom as plentifully as ye wish; and enter the gate worshipping and saying "ḥittatun", so will we pardon you your sins and give increase unto those who do well. (2: 55-56)

And when it was said unto them, 'Dwell in this city and eat therefrom as ye will, and say ḥittatun and enter the gate adoring; so will we pardon you your sins;—we will increase those who do well'. (7: 161)

- (15) SAID THE PIOUS BELIEVER FOR WHOM PARADISE WAS ORDAINED, 'WOULD THAT MY PEOPLE KNEW FOR WHAT MY LORD HAS FORGIVEN ME'.

And there came from the remote part of the city a man hastening up. Said he, 'O my people! follow the apostles; follow those who do not ask for a hire and who are guided. What ails me that I should not worship Him who originated me, and unto whom I must return? Shall I take gods beside Him? If the Merciful One desires harm for me, their intercession cannot avail me at all, nor can they rescue me. Verily, I should then be in obvious error, verily, I believe in your Lord, then listen to ye me!' It was said, 'Enter thou into Paradise'. Said he, 'O would that my people did but know! for what my Lord has forgiven me and has made me of the honoured'. (36: 19-26)

- (16) GOD LOVES THE KIND, THOSE WHO WHEN THEY WRONG THEMSELVES REMEMBER GOD AND ASK FORGIVENESS. WHO FORGIVES SINS SAVE GOD? THESE ARE REWARDED WITH FORGIVENESS.

God loves the kind. Those when they do a crime, or wrong themselves, remember God, and ask forgiveness for their sins,—and who forgives sins save God?—and do not persevere in what they did, the while they know;—these have their reward:—forgiveness from their Lord, and gardens . . . (3: 128-130)

- (17) THOSE WHO BELIEVE AND DO RIGHT, FOR THEM IS FORGIVENESS.

Those who misbelieve, for them is keen torment. But those who believe, and do right, for them is forgiveness and a great hire. (35: 7-8)

Say, 'O ye folk! I am naught but a plain warner to you, but those who believe and do right, for them is forgiveness and a generous provision. (22: 48-49)

... and that He may reward those who believe and do right; those,—for them is forgiveness and a noble provision. (34: 4)

God has promised those of them who believe and do right—forgiveness and a mighty hire. (48: 29)

God has promised to those who believe and work righteousness, that for them is forgiveness and a mighty hire. But those who disbelieve and call our signs lies, these are the fellows of hell. (5: 13)

- (18) FORGIVENESS IS FOR THE RESIGNED, THE DEVOUT, THE TRUTHFUL, THE PATIENT, THE HUMBLE, THE ALMSGIVING, THE FASTING, THE CHASTE, AND THOSE WHO REMEMBER GOD.

Verily, men resigned and women resigned, and believing men and believing women, and devout men and devout women, and truthful men and truthful women, and patient men and patient women, and humble men and humble women and almsgiving men and almsgiving women, and fasting men and fasting women, and men who guard their private parts and women who guard their private parts, and men who remember God much, and women who remember (Him),—God has prepared for them forgiveness and a mighty hire. (33: 35)

- (19) THOSE WHO LOWER THEIR VOICE BEFORE THE APOSTLE OF GOD, FOR THEM IS FORGIVENESS.

Verily, those who lower their voice before the Apostle of God, they are those whose hearts God has proved for piety, for them is forgiveness and a mighty hire. (49: 3)

- (20) THOSE WHO FEAR GOD IN SECRET, FOR THEM IS FORGIVENESS.

Verily, those who fear their Lord in secret, for them is forgiveness and a great hire! (67: 12)

- (21) THE BELIEVERS ARE THOSE WHOSE HEARTS SINK WITH FEAR WHEN GOD IS MENTIONED, WHO INCREASE IN FAITH WHEN GOD'S SIGNS ARE REHEARSED, WHO RELY ON GOD, PRAY, GIVE ALMS. TO THEM IS FORGIVENESS.

Verily, the believers are those who, when God's name is mentioned, their hearts sink with fear; and when His signs are rehearsed to them they increase then in faith; and on their Lord do they rely; who are steadfast in prayer, and of what we have bestowed upon them give in alms; these are in truth believers; to them are degrees with their Lord, and forgiveness, and a generous provision. (8: 4)

- (22) THE PIOUS SHALL HAVE FRUITS AND FORGIVENESS FROM THEIR LORD IN PARADISE.

The similtude of Paradise which is promised to the pious,—in it are rivers of water without corruption, and rivers of milk, the taste whereof

changes not, and rivers of wine delicious to those who drink; and rivers of honey clarified; and there shall they have all kinds of fruit and forgiveness from their Lord. (47: 17)

- (23) THOSE WHO BELIEVE AND HAVE FOUGHT IN GOD'S CAUSE, AND THOSE WHO GAVE REFUGE ARE THE REAL BELIEVERS. TO THEM IS FORGIVENESS DUE.

Those who believe and have fled, and fought strenuously in God's cause, and those who have given a refuge and a help, those it is who believe; to them is forgiveness and generous provision due. (8: 75)

- (24) THOSE WHO ARE PATIENT AND DO RIGHT, FOR THEM IS PARDON.

Save those who are patient and do right; these—for them is pardon and a mighty hire. (11: 14)

- (25) FOR THE GOOD MEN AND THE GOOD WOMEN IS FORGIVENESS.

The vile women to the vile men, and the vile men to the vile women; and the good women to the good men, and the good men to the good women: these are clear of what they say to them—forgiveness and a noble provision. (24: 26)

- (26) HE WHO FOLLOWS THE REMINDER AND FEARS THE MERCIFUL, GIVE HIM GLAD TIDINGS OF FORGIVENESS.

Thou canst only warn him who follows the reminder, and fears the merciful in the unseen; but give him glad tidings of forgiveness and a noble hire. (36: 10)

- (27) IF YE BE KILLED IN GOD'S WAY, FORGIVENESS FROM GOD IS BETTER THAN SPOILS.

And if, indeed, ye be killed in God's way or die, surely forgiveness from God and mercy is better than what ye gather. (3: 151)

- (28) DAVID ASKED FORGIVENESS. GOD FORGAVE HIM.

Has there come to thee the story of the antagonists when they scaled the chamber wall? when they entered in unto David, and he was startled at them, they said, 'Fear not, we are two antagonists; one of us has injured the other; judge then between us with the truth, and be not partial but guide us to a level way. Verily, this is my brother: he had ninety-nine ewes and I had one ewe; and he said, "Give her over to my charge", and he overcame me in the discourse'. Said he, 'He wronged thee in asking for they ewe in addition to his own ewes. Verily, many associates do injure one another, except those who believe and do what is right, and very few are they!' And he (David) thought we were trying him; and he asked forgiveness of his Lord, and fell down bowing, and did turn, and we forgave him; for, verily, he has a near approach to us and an excellent resort. (38: 23-24)

- (29) MOSES KILLED A MAN UNINTENTIONALLY AND ASKED FORGIVENESS. GOD FORGAVE HIM.

And he (Moses) entered into the city at the time the people thereof

were heedless, and he found therein two men fighting; the one of his sect and the other of his foes. And he who was of his sect asked his aid against him who was of his foes; and Moses smote him with his fist and finished him. Said he, 'This is of the work of Satan, verily, he is a misleading obvious foe' Said he, 'My Lord! verily I have wronged my soul, but forgive me'. So He forgave him for He is forgiving and merciful. (28: 14-15)

- (30) THE IDOLATERS INVITE YOU TO THE FIRE. GOD INVITES YOU TO PARDON.

Those (= the idolaters) invite you to the fire, but God invites you to paradise; and pardon by His permission and makes clear His signs to men; haply they may remember. (2: 221)

- (31) THE DEVIL PROMISES YOU POVERTY AND BIDS YOU SIN, BUT GOD PROMISES YOU PARDON.

The devil promises you poverty and bids you sin, but God promises you pardon from Him and grace, for God both embraces and knows. (2: 271)

- (32-i) SAID THE APOSTLES, 'GOD CALLS YOU TO PARDON'.

Their apostles said, 'Is there doubt about God, the originator of the heavens and the earth? He calls you to pardon you for your sins, and to respite you, until an appointed time'. (14: 11)

- (32-ii) THEY WHO SELL GUIDANCE FOR ERROR AND FORGIVENESS FOR TORMENT, HOW PATIENT MUST THEY BE OF FIRE.

Verily, those who hide what God has revealed of the Book, and sell it for a little price, they shall eat nothing in their bellies save fire; and God will not speak to them on the day of resurrection, nor will He purify them, but for them is grievous woe. They who sell guidance for error, and forgiveness for torment, how patient must they be of fire. (2: 169-170)

- (33) O PROPHET! THOU HAST NOTHING TO DO WITH THE AFFAIR WHETHER GOD TURN TOWARDS THEM OR PUNISH THEM, FOR THEY ARE UNJUST. TO GOD BELONGS EVERYTHING. HE FORGIVES WHOM HE WILLS AND PUNISHES WHOM HE WILLS.

Thou hast nothing to do with the affair at all, whether He turn towards them again or punish them; for, verily, they are unjust. God's is what is in the heavens and in the earth. He forgives whom He wills and punishes whom He wills, for God is forgiving and merciful. (3: 123-124)

- (34) GOD'S IS WHAT IS IN HEAVEN AND THE EARTH. WHETHER YE SHOW OR HIDE WHAT IS IN YOUR SOULS, HE WILL CALL YOU TO ACCOUNT. HE FORGIVES WHOM HE WILLS AND PUNISHES WHOM HE WILLS. HE IS MIGHTY OVER ALL.

God's is what is in heaven and in the earth, and if ye show what is in your souls, or hide it, God will call you to account; and He forgives whom He will and punishes whom He will, for God is mighty over all. (2: 284)

- (35) SAY, 'IF YE ARE GOD'S BELOVED WHY DOES HE PUNISH YOU FOR YOUR SINS? HE PARDONS WHOM HE WILLS, AND PUNISHES WHOM HE WILLS. GOD'S IS THE KINGDOM OF THE HEAVENS AND THE EARTH'.

But the Jews and the Christians say, 'We are the sons of God and His beloved'. Say, 'Why then does He punish you for your sins? nay, ye are mortals of those whom He has created! He pardons whom He pleases, and punishes whom He pleases; for God's is the kingdom of the heavens and the earth and what is between the two, and unto Him the journey is. (5: 21)

- (36) WE HAVE PREPARED FOR THE UNBELIEVERS A BLAZE. GOD'S IS THE KINGDOM OF THE HEAVENS AND THE EARTH. HE PARDONS WHOM HE WILLS AND TORTMENTS WHOM HE WILLS.

Whoso believes not in God and His Apostle—we have prepared for the unbelievers a blaze! God's is the kingdom of the heavens and the earth. He pardons who He wills, and torments whom He wills, and God is forgiving, merciful. (48: 13-14)

- (37) IF THE MISBELIEVERS DESIST FROM FIGHTING, GOD IS FORGIVING.

... but fight them not by the Sacred Mosque until they fight you there; then kill them, for such is the recompense of those that misbelieve. But if they desist, then verily, God is forgiving, merciful. (2: 188)

- (38) IF THE IDOLATERS REPENT AND ... , GOD IS FORGIVING.

But when the sacred months are passed away, kill the idolaters wherever ye may find them; and take them, and besiege them, and lie in wait for them in every place of observation; but if they repent, and are steadfast in prayer, and give alms, then let them go their way; verily, God is forgiving and merciful. (9: 5)

- (39) TO THOSE WHO REPENT AND ACT ARIGHT, GOD IS FORGIVING.

The servants of the Merciful are those . . . and who call not upon another god with God; and kill not the soul which God has prohibited save deservedly; and do not commit fornication: for he who does that shall meet with a penalty; doubled for him shall be the torment on the resurrection day, and he shall be therein for aye despised, save he who turns again and believes and does a righteous work; for as to those, God will change their evil deeds to good, for God is ever forgiving, merciful. (25: 68-70)

Then verily, thy Lord to those who have done evil in ignorance and then repented after that and done aright,—verily, thy Lord afterwards is forgiving and merciful. (16: 120)

But those who have done bad works and then turn again after them and believe,—verily, thy Lord, after that is forgiving and merciful. (7: 152)

And when those who believe in our signs come to thee, say, 'Peace be upon you! God hath prescribed for Himself mercy. Verily, he of you who

does evil in ignorance, and then turns again and does right,—verily, He is forgiving and merciful. (6: 54)

How shall God guide people who have disbelieved after believing and bearing witness that the Apostle is true, and after there come to them manifest signs? God guides not the unjust folk. These, their reward is, that on them is the curse of God, and of the angels, and of men altogether, they shall dwell therein for aye—the torment shall not be alleviated from them; nor shall they be respited; save those who repent after that, and act aright, for verily, God is forgiving and merciful. (3: 80-83)

The man thief and the woman thief, cut off the hands of both as a punishment, for that they have erred;—an example from God, for God is mighty, wise. But whoso turns after his injustice and acts aright, verily, God will turn to him, for verily, God is forgiving, merciful. (5: 42-43)

... but those who cast (imputations) on chaste women and then do not bring four witnesses, scourge them with eighty stripes and do not receive any testimony of their ever, for these are the workers of abomination. Except such as repent after that and act aright, for, verily, God is forgiving and compassionate. (24: 4-5)

Your Lord knows best what is in your souls if ye be righteous, and verily, He is forgiving unto those who come back penitent. (17: 26-27)

Yet I am forgiving unto him who repents and believes and does right, and then is guided. (20: 84)

Yet whoso does evil and wrongs himself, and then asks pardon of God, shall find God forgiving, merciful. (4: 110)

... O Moses! fear not; verily, as for me—apostles fear not with me; save only those who have done wrong and then substituting good for evil; for, verily, I am forgiving and merciful. (27: 11)

- (40) IF YOU OBEY GOD, HE WILL NOT DEFRAUD YOU, HE IS FORGIVING.

The desert Arabs say, 'We believe'. Say, 'Ye do not believe; but say, "We have become Muslims"; for the faith has not entered into your hearts: but if ye obey God and His Apostle He will not defraud you of your works at all: verily, God is forgiving, compassionate'. (49: 14)

- (41) IF YOU FEAR GOD, HE IS FORGIVING.

O ye who believe! fear God, and believe in His Apostle: He will give you two portions of His mercy, and will make for you a light for you to walk in, and will forgive you; for God is forgiving, compassionate. (57: 28)

- (42) SAY, 'IF YOU FOLLOW ME, HE IS FORGIVING'.

Say, 'If ye would love God, then follow me, and God will love you and forgive you your sins, for God is forgiving and merciful'. (3: 29)

- (43) MOSES ASKED FORGIVENESS. GOD FORGAVE HIM. HE IS FORGIVING.

Said he, 'My Lord! verily, I have wronged my soul, but forgive me'. So He forgave him, for He is forgiving and merciful. (28: 15)

- (44) ASK FORGIVENESS OF GOD. GOD IS FORGIVING.

... and ask ye pardon of God: verily, God is forgiving, merciful. (73: 20)
Verily, we have revealed to thee the Book in truth that thou mayest judge between men of what God has shown thee; so be not with the treacherous a disputant; but ask God's pardon: verily, God is forgiving, merciful. (4: 106)

They misbelieve who say, 'Verily, God is the third of three; for there is no God but One, and if they do not desist from what they say, there shall touch those who misbelieve amongst them grievous who. Will they not turn again towards God and ask pardon of Him? for God is forgiving and merciful. (5: 77-78)

Then pour ye forth from whence men do pour forth and ask forgiveness of God; verily, God is forgiving and merciful. (2: 195)

(Said Noah), "and I said, 'Ask forgiveness of your Lord, verily, He is very forgiving'." (71: 9)

- (45) O PROPHET! ASK FORGIVENESS FOR THOSE WHO PROMISE TO ABIDE BY THE CODE. GOD IS FORGIVING.

O thou prophet! when believing women come to thee and engage with thee that they will not associate aught with God, and will not steal, and will not fornicate, and will not kill their children, and will not bring a calumny which they have forged between their hands and feet, and they will not rebel against thee in what is reasonable; then engage with them and ask forgiveness for them of God;—verily, God is forgiving, compassionate. (60: 12)

- (46) EAT WHAT IS LAWFUL AND FEAR GOD. GOD IS FORGIVING.

Eat of what spoils ye have taken, what is lawful and good; and fear God; verily, God is forgiving and merciful. (8: 70)

- (47) TELL THE CAPTIVES, 'IF THEY HAVE A LITTLE GOOD IN THEIR HEART. GOD IS FORGIVING'.

O thou prophet! say to such of the captives as are in your hands, 'If God knows of any good in your hearts, he will give you better than that which is taken from you, and will forgive you; for God is forgiving and merciful'. (8: 71)

- (48) SAY, 'IF YOU FOLLOW ME, GOD IS FORGIVING'.

Say, 'If you would love God then follow me, and God will love you and forgive you your sins, for God is forgiving and merciful'. (3: 29)

- (49) TO THOSE WHO BELIEVE AND STRIVE IN GOD'S WAY, GOD IS FORGIVING.

But those who believe in God and His apostles and who do not make a distinction between any of them,—to these we will give their hire, for God is forgiving and merciful. (4: 151)

Then, verily, thy Lord, to those who fled after they had been tried,

and then fought strenuously and were patient,—verily, thy Lord after that will be forgiving and merciful. (16: 111)

Verily, those who believe, and those who flee; and those who wage war in God's way; these may hope for God's mercy, for God is forgiving and merciful. (2: 215)

And of the Arabs of the desert are some who believe in God and the last day, and who take what they expend in alms to be a means of approach to God and to the Apostles' prayers,—is it not a means of approach for them? God will make them enter into His mercy; verily, God is forgiving and merciful. (9: 100)

Verily those who recite the Book of God and are steadfast in prayer, and give alms of what we have bestowed in secret and in public, hope for the merchandise that shall not come to naught; that He may pay them their hire and give them increase of His grace; verily, He is forgiving, grateful. (35: 26-27)

Verily, those who say, 'Our Lord is God', and then go straight, the angels descend upon them—'fear not and be not grieved, but receive the glad tidings of Paradise which ye were promised; we are your patrons in the life of this world and in the next, and ye shall have therein what your souls desire, and ye shall have therein what ye call for,—an entertainment from the forgiving, the merciful'. (41: 30-32)

- (50) TO THOSE WHO ARE STRENUOUS IN GOD'S WAY, GOD IS FORGIVING.

Not alike are those of the believers who sit at home without harm, and those who are strenuous in God's way with their wealth and their persons. God hath preferred those who are strenuous with their wealth and persons to those who sit still, by many degrees, and to each hath God promised good, but God hath preferred the strenuous for a mighty hire over those who sit still,—degrees from him, and forgiveness and mercy, for God is forgiving and merciful. (4: 97-98)

- (51) HE WHO FLEES IN GOD'S WAY WILL FIND GOD FORGIVING.

Whosoever flees in the way of God shall find in the earth a spacious refuge; and he who goes forth from his house, fleeing unto God and His prophet, and then death catches him up,—his hire devolves on God, and God is forgiving and merciful. (4: 101)

- (52) HE WHO GAINS A GOOD ACTION, WE WILL INCREASE GOOD FOR HIM. GOD IS FORGIVING.

That is what gives glad tidings of to His servants who believe and do righteous acts. Say, 'I do not ask for it a hire—only the love of my kinsfolk'. And he who gains a good action we will increase good for him thereby; verily, God is forgiving and grateful'. (42: 22)

- (53) THOSE WHO VIE IN GOOD WORKS WILL ENTER THE GARDENS AND WILL SAY 'OUR LORD IS FORGIVING'.

Then we gave the Book for an inheritance to those whom we chose

of our servants, and of them are some who wrong themselves, and of them are some who take a middle course, and of them are some who vie in good works by the permission of their Lord; that is great grace; Gardens of Eden shall they enter, adorned therein with bracelets of gold and pearls; and their garments therein shall be silk; and they shall say, 'Praise belongs to God, who has removed from us our grief; verily, our Lord is forgiving, grateful'. (35: 29-31)

- (54) O PROPHET, ASK FORGIVENESS FOR BELIEVING WOMEN WHO PROMISE TO ABIDE BY THE CODE. GOD IS FORGIVING.

O thou Prophet! when believing women come to thee and engage with thee that they will not associate aught with God, and will not steal, and will not fornicate, and will not kill their children, and will not bring a calumny which they have forged between their hands and feet, and they will not rebel against thee in what is reasonable, then engage with them and ask forgiveness for them of God;—verily, God is forgiving, compassionate. (60: 12)

- (55) O PROPHET! ASK FORGIVENESS FOR THE BELIEVERS WHO ASK LEAVE OF YOU FROM WARFARE. GOD IS FORGIVING.

Only those are believers who believe in God and His Apostle, and when they are with Him in public business go not away until they have asked his leave; verily, those who ask thy leave they it is who believe in God and His Apostle. But when they ask thy leave for any of their own concerns, then give leave to whomsoever thou wilt of them, and ask forgiveness for them of God; verily, God is forgiving and merciful. (24: 62)

- (56) TO THOSE WHO STAY AT HOME FOR GOOD REASON, GOD IS FORGIVING.

There came certain desert Arabs that they might be excused; and those stayed behind who had called God and His Apostles liars. There shall befall those of them who misbelieve, a mighty woe. For the weak and the sick and those who cannot find wherewith to expend in alms there is not hindrance, so they be only sincere towards God and His Apostle. There is no way against those who do well; for God is forgiving and merciful. (9: 91-92)

Save for the weak men, and women and children, who could not compass any stratagem, and were not guided to a way; these it may be God will pardon, for God both is pardoning and forgiving. (4: 100)

- (57) IF YOU FIND NOT THE MEANS TO GIVE IN CHARITY, GOD IS FORGIVING.

O ye who believe! when ye address the Apostle, then give in charity before addressing him; that is better for you, and more pure. But if ye find not the means,—then God is forgiving, compassionate. (58: 13)

- (58) IF YOU HAVE GENUINE EXCUSE FOR OFFERING PRAYERS WITHOUT ABLUTIONS GOD IS FORGIVING.

O ye who believe! approach not prayer while ye are drunk, until ye

well know what ye say; nor yet while polluted,—unless ye be passing by the way—until ye have washed yourselves. But if ye are sick, or on a journey, or one of you come from the privy, or if ye have touched a woman and ye cannot find water, then use good surface and wipe your faces and hands therewith; verily, God is pardoning and forgiving (4: 46)

- (59) IF YOU ARE FORCED BY HUNGER TO EAT UNLAWFUL FOOD, GOD IS FORGIVING.

Today is perfected for you your religion, and fulfilled upon you is my favour, and I am pleased for you have Islām for a religion. But he who is forced by hunger, not inclined wilfully to sin, verily, God is forgiving, compassionate. (5: 5)

Say, 'I cannot find in what I am inspired with anything unlawful for the taste to taste; unless it be dead (of itself), or blood that has been shed, or the flesh of swine,—for that is a horror—or an abomination that is consecrated to other than God. But he who is forced, not wilfully, nor transgressing,—then, verily, thy Lord is forgiving and merciful. (6: 146)

He has only forbidden for you what is dead, and blood, and flesh of swine, and whatsoever has been consecrated to other than God; but he who is faced, neither revolting nor transgressing, it is no sin for him; verily, God is forgiving and merciful. (2: 168)

He has only forbidden you that which dies of itself, and blood, and the flesh of swine, and that which is devoted to other than God; but he who is faced, neither revolting nor transgressing, it is no sin for him: verily, God is forgiving and merciful. (16: 116)

- (60) TO SLAVE-GIRLS COMPELLED TO PROSTITUTION GOD IS FORGIVING.

And do not compel your slave-girls to prostitution if they desire to keep continent, in order to crave the goods of the life of this world; but he who does compel them, then, verily, God after they are compelled is forgiving, compassionate. (24: 33)

- (61) FOR MISTAKES NOT PURPOSELY MADE GOD IS FORGIVING.

Call them by their father's names; that is more just in God's sight; but if ye know not their fathers, then they are your brothers in religion and your clients. There is no crime against you for what mistakes ye make therein, but what your hearts do purposely—but God is ever forgiving and merciful. (33: 5)

- (62) IF YOU RETALIATE THE WRONG DONE TO YOU, GOD IS FORGIVING.

... Whoever punishes with the like of what he has been injured with and shall then be outraged again, God shall surely help him; verily, God is pardoning, forgiving. (22: 59)

- (63) IF YOU ALTER AN UNFAIR WILL OF THE DECEASED, GOD IS FORGIVING.

And he who fares from the testator a wrong intention, or a crime, and doth make up the matter between the parties, it is no sin to him; verily, God is forgiving and merciful. (2: 178)

- (64) IF YOU FOLLOW WHAT IS PRESCRIBED, GOD IS FORGIVING FOR BYGONE SINS.

Unlawful for you are your mothers and your daughters, and your sisters, and your paternal aunts, and maternal aunts, and your brother's daughters, and your sister's daughters, and your foster-mothers, and your foster-sisters, and wives' mothers, and your step-daughters who are your wards, born of your wives to whom you have gone in; but if ye have not gone in unto them, then it is no crime in you; and the lawful spouses of your sons from your own loins, and that ye form a connection between two sisters,—except bygones,—verily, God is forgiving, merciful. (4: 27)

- (65) IF YOU RECONCILE WITH YOUR WIVES AFTER QUARREL, GOD IS FORGIVING.

Ye are not able, it may be, to act equitably to your wives, even though ye covet it; do not however be quite partial and leave one as it were in suspense; but if ye be reconciled and fear, then God is forgiving and merciful. (4: 128)

- (66) IF YOU TAKE AN ABSURD OATH AND THEN BREAK IT, GOD IS FORGIVING.

God has heard the speech of her who wrangled with you about her husband, and complained to God; and God hears your gossip; verily, God both hears and sees. Those among you who back out of their wives, they are not their mothers: their mothers are only those who gave them birth; and verily, they speak a wrong speech, and a false. Verily, God is both pardoning and forgiving. (58: 1-3)

Those who swear off from their women, they must wait four months; but if they break their vow God is forgiving and merciful. (2: 226)

O thou prophet! wherefore dost thou prohibit what God has made lawful to thee, craving to please thy wives? but God is forgiving, compassionate. (66: 1)

- (67) IF THEY HAD THE COURTESY, IT WERE BETTER. BUT GOD IS FORGIVING.

Verily, those who cry out to thee from behind the inner chambers, most of them have no sense; but did they wait until thou came out to them, it were better for them;—God is forgiving, merciful. (49: 4-5)

- (68) GOD PARDONED THE BELIEVERS FOR THEIR COWARDICE. HE IS FORGIVING.

Verily, those of you who turned your backs on that day when the two armies met, it was but Satan who made them slip for something they had earned. But God has now pardoned them, verily, God is forgiving and clement. (3: 149)

- (69-i) GOD PARDONS THE IMPATIENT INQUISITIVENESS OF BELIEVERS. HE IS FORGIVING.

O ye who believe! ask not about things which if they be shown to you will pain you; but if ye ask about them when the (whole) Qur'ān is revealed, they shall be shown to you. God pardons that for God is forgiving and clement. (5: 101)

- (69-ii) O PROPHET! WE HAVE GIVEN THEE VICTORY THAT GOD MAY PARDON THY FORMER AND LATER SINS.

Verily, we have given thee an obvious victory! that God may pardon thee thy former and later sin, and may fulfil His favour upon thee and guide thee in a right way. (48: 1-2)

- (70) GOD THE FORGIVER AND THE PUNISHER.

The sending down of the Book from God, the mighty, the knowing, the forgiver of sin and acceptor of repentance, keen at punishment. (40: 2)

- (71) HE IS MOST WORTHY OF FEAR. HE IS MOST WORTHY TO FORGIVE.

He is most worthy of fear; and he is most worthy to forgive. (74: 55)

- (72) IN THE HEREAFTER IS SEVERE WOE AND FORGIVENESS FROM GOD.

But in the hereafter is severe woe and forgiveness from God and His goodwill. (57: 19-20)

- (73) HE WILL REWARD THOSE WHO DO EVIL FOR WHAT THEY HAVE DONE, AND WILL REWARD THOSE WHO DO GOOD WITH GOOD. THY LORD IS OF AMPLE FORGIVENESS. HE KNOWS BEST ABOUT YOU. DO NOT REGARD YOURSELVES PURE. HE KNOWS WHO IT IS THAT FEARS.

God's is what is in the heavens and what is in the earth, that He may reward those who do evil for what they have done; and may reward those who do good with good! those who shun great sins and iniquities—all but venial faults,—verily, thy Lord is of ample forgiveness; He knows best about you, when He produced you from the earth, and when ye were embryos in the wombs of your mothers. Make not yourselves out then to be pure; He knows best who it is that fears. (53: 32-33)

- (74) GOD PUNISHES THOSE WHO MISBELIEVED. THEN GOD TURNS AFTER THAT TO WHOM HE WILL, FOR GOD IS FORGIVING, MERCIFUL.

God has helped you in many a place, and on the day of Hunain when ye were so pleased with your numbers, but it did not serve you at all, and the road grew too strait for you, where it had been broad; and then ye turned your backs retreating; then God sent down His schechina upon His Apostle and upon the believers and sent down armies which ye could not see, and punished those who misbelieved; for that is the reward of the misbelievers, then God turns after that to whom He will, for God is forgiving and merciful. (9: 25-27)

- (75) THAT GOD MAY REWARD THE TRUTHFUL AND PUNISH THE HYPOCRITES IF HE PLEASE OR TURN TOWARDS THEM. HE IS FORGIVING, MERCIFUL.

Amongst the believers are men who have been true to their covenant with God, and there are some who have filled their vow, and some who wait and have not changed with fickleness. That God might reward the truthful for their truth, and punish the hypocrites if He please, or turn again towards them. Verily, God is forgiving, merciful. (33: 23-24)

- (76) THAT GOD MAY TORMENT THE IDOLATERS AND HYPOCRITES, AND MAY TURN RELENTING TOWARDS BELIEVERS. HE IS FORGIVING.

Verily, we offered the trust to the heavens and the earth and the mountains, but they refused to bear it, and shrank from it, but man bore it: verily, he is ever unjust and ignorant. That God may torment the hypocritical men and hypocritical women, and the idolaters and idolatresses; and that God may turn relenting towards the believing men and believing women; verily, God is ever-forgiving, merciful. (33: 72-73)

- (77) HE CREATED LIFE AND DEATH TO TRY YOU WHICH OF YOU DOES BEST. HE IS THE MIGHTY, THE FORGIVING.

Blessed be He in whose hand is the Kingdom, for He is mighty over all! who created death and life, to try you which of you does best; for He is the mighty, the forgiving. (67: 1-2)

- (78) HE IS THE FORGIVING AND MERCIFUL. BUT THOSE WHO TAKE BESIDE HIM PATRONS, GOD WATCHES OVER THEM.

The heavens well-nigh cleave from above them; and the angels celebrate the praises of their Lord, and ask forgiveness for those who are on the earth. Aye, verily, God, He is the forgiving and merciful; but those who take beside Him patrons, God watches over them, and thou hast not charge over them. (42: 3-4)

- (79) IF YE LOVE GOD, FOLLOW ME. GOD WILL FORGIVE YOUR SINS. GOD IS FORGIVING, MERCIFUL, BUT IF YE TURN YOUR BACKS, GOD LOVES NOT MISBELIEVERS.

Say, 'If ye would love God then follow me, and God will love you and forgive you your sins, for God is forgiving and merciful'. Say, 'Obey God and the Apostle'; but if ye turn your backs God loves not misbelievers. (3: 29-30)

- (80) GOD IS FORGIVING. BUT THEIR APPOINTED TIME WILL COME.

But thy Lord is forgiving, endowed with mercy; were He to punish them for what they have earned, He would have hastened for them the torment. Nay rather, they have their appointed time, and shall never find a refuge beside Him. (18: 57)

- (81) GOD WILL PUNISH UNBELIEVERS. BUT TO THOSE WHO FOUGHT STRENUOUSLY, GOD IS FORGIVING.

Whoso disbelievers in God after having believed, unless it be one who is forced and whose heart is quiet in faith,—but whoso expands his breast to misbelieve, on them is wrath from God, and for them is mighty woe! That is because they preferred the love of this world's life to the next;—but, verily, God guides not the unbelieving people. These are they on whose hearts, and hearing, and eyesight, God has set a stamp, and these, they are the careless. Without a doubt that in the next life they

will be the losers. Then verily, thy Lord, to those who fled after they had been tried, and then fought strenuously and were patient,—verily, thy Lord after that will be forgiving and merciful. (16: 108-111)

- (82) GOD IS FORGIVING, BUT TURN REPENTANT BEFORE TORMENT COMES.

Say, 'O my servants! who have been extravagant against their own souls!' be not in despair of mercy of God; verily, God forgives sins, all of them; verily, He is forgiving, merciful. But turn repentant unto your Lord, and resign yourselves to Him; before there comes on you torment. (39: 54-55)

- (83) THERE IS MIGHTY WOE FOR THOSE WHO WAGE WAR AGAINST GOD, SAVE THOSE WHO REPENT, GOD IS FORGIVING.

The reward of those who make war against God and His Apostle, and strive after violence in the earth, is only that they shall be slaughtered or crucified, or their hands cut off and their feet on alternative sides, or that they shall be banished from the land;—that is a disgrace for them in this world, and for them in the next is mighty woe; save for those who repent before ye have them in your power, for know ye that God is forgiving, merciful. (5: 37-38)

- (84) GOD WILL TORMENT THE HYPOCRITES. BUT TO THOSE WHO CONFESS THEIR SIN, GOD IS FORGIVING.

And of these who are round about you of the Arabs of the desert, some are hypocrites, and of the people of Medinah, some are stubborn in hypocrisy; thou dost not know them; we will torment them twice over; then shall they be sent off unto mighty woe. And others have confessed their sins,—that they have mixed with a righteous action another evil action, haply it may be God will turn again to them; verily God is forgiving and merciful. (9: 102-103)

- (85) I AM THE PARDONING, THE MERCIFUL, THE PUNISHING.

Inform my servants that I am the pardoning, the merciful; and that my woe is the grievous woe. (15: 49-50)

- (86) GOD KNOWS WHAT IS IN YOUR SOULS. BEWARE, (YET) HE IS FORGIVING.

... and resolve not on the marriage tie until the Book shall reach its time; but know that God knows what is in your souls; so beware! and know that God is forgiving and clement. (2: 236)

- (87) GOD'S VIOLENCE IS KEEN. HE IS THE FORGIVING, THE LOVING.

Verily, the violence of thy Lord is keen! Verily, He produced and returns, and He is the forgiving, the loving. (85: 12-14)

- (88) KNOW THAT GOD IS VIOLENT IN PUNISHING, BUT THAT HE IS FORGIVING, MERCIFUL.

God has made the Kaaba, the Sacred House to be a station for men

and the sacred month, and the offering and its neck garland. This is that ye may know that God knows what is in the heavens and what is in the earth, and that God knows all things. Know that God is keen to punish, but that God is forgiving, merciful. (5: 98)

- (89) THY LORD IS SWIFT TO PUNISH, BUT HE IS FORGIVING AND MERCIFUL.

He it is who made you vicereagents and raised some of you above others in degree, to try you by that which he has brought you;—verily, thy Lord is swift to punish, but, verily, He is forgiving and merciful. (6: 165)

- (90) THY LORD IS QUICK AT FOLLOWING UP, BUT HE IS FORGIVING, MERCIFUL.

But when they rebelled against what they were forbidden, we said to them, 'Become ye apes, despised and spurned!' and then thy Lord proclaimed that He would surely send against them till resurrection day, those who should wreak them evil torment; verily, thy Lord is quick at following up, but, verily, He is forgiving, merciful. (7: 166)

PASSAGES IN WHICH THE PHRASE 'GOD IS FORGIVING' OCCURS WITHOUT ANY PARTICULAR CONTEXT

Verily, God holds back the heavens and the earth lest they should decline; and if they should decline there is none to hold them back after Him; verily, He is clement, forgiving. (35: 39)

Say, 'I am only a warner; and there is no god but God, the One, the Victorious, the Lord of the heavens, and the earth, and what is between the two, the mighty, the forgiving. (38: 65-66)

Had God wished to take to Himself a child, He would have chosen what He pleased from what He creates;—celebrated be His praises! He is God, the One, the Victorious. He created the heavens and the earth in truth! It is He who clothes the day with night; and clothes the night with day; and subjects the sun and the moon; each one runs on to an appointed time; ay! He is mighty, the forgiving. (39: 6-7)

And should God touch thee with harm, there is none to remove it save He; and if He wish thee well, there is none to repel His grace; He makes it fall on whom He will of His servants; for He is pardoning and merciful. (10: 107)

Dost thou not see that God has sent down from the heavens water, and has brought forth therewith fruits varied in hue, and on the mountains dykes, white and red, various in hue, and some intensely black, and men and beasts and cattle, various in hue? thus! none fear God but the wise among His servants; but verily, God is mighty, forgiving. (35: 25)

Mayhap that God will place love between you and between those of them ye are hostile towards: for God is powerful, and God is forgiving, compassionate. (60: 7)

Seba had in their dwellings a sign; two gardens, on the right hand and on the left, 'Eat from the provision of your Lord; and give thanks to Him! a good country and a forgiving Lord! but they turned away, and we sent

against them the flood of the dyke; and we changed for them their two gardens into two gardens that grew bitter fruit and tamarisk and some few lote trees. (34: 14-15)

O thou prophet! tell thy wives and thy daughters, and the women of the believers, to let down over them their outer wrappers; that is nearer for them to be known and that they should not be annoyed; but God is forgiving, merciful. (33: 59)

But if ye would number the favours of God, ye cannot count them. Verily, God is forgiving, merciful. (16: 18)

He knows what goes into the earth and what comes forth therefrom, and what comes down from the sky, and what ascends thereto; for He is the merciful, the forgiving. (34: 2)

Or do they say, 'He has forged it'? Say, 'If I have forged ye cannot obtain for me aught from God; He knows best what ye utter concerning it; He is witness enough between me and you, and He is the forgiving, the merciful'. (46: 7)

The seven heavens and the earth celebrate His praises, and all who therein are; nor is there aught but what celebrates His praise: but ye cannot understand their celebration,—verily, He is clement and forgiving. (17: 46)

And they say, 'Old folks tales, which he has got written down while they are dictated to him morning and evening'. Say, 'He sent it down who knows the secret in the heavens and the earth; verily He is ever forgiving, merciful'. (25: 6-7)

We knew what we ordained for them concerning their wives and what their right hands possess, that there should be no hindrance to thee; and God is forgiving, merciful. (33: 50)

FORGIVE OTHERS, AS GOD FORGIVES YOU. GOD IS FORGIVING.

And let not those amongst you who have plenty and ample means swear that they will not give aught to their kinsmen and the poor and those who have fled their homes in God's way, but let them pardon and pass it over. Do ye not like God to forgive you? and God is forgiving, compassionate. (24: 22)

O ye who believe! verily, among your wives and children are foes of yours: so beware of them! But if ye pardon, and overlook it and forgive,—verily, God is forgiving, compassionate. (64: 14)

But when they (= the slave-girls) are married, if they commit fornication, then inflict upon them the penalty for married women; that is for whomsoever of you fears wrong; but that ye should have patience is better for you, and God is forgiving, and merciful. (4: 30)

PASSAGES FROM NARRATIVES WHICH RECORD WHAT THIS OR THAT INDIVIDUAL SAID ABOUT GOD'S FORGIVENESS

JACOB SAID, 'GOD IS FORGIVING'.

They said, 'O our father! ask pardon for us of our signs;—verily, we are sinners!' He said, 'I will ask pardon for you from my Lord; verily, He is the forgiving, and the merciful'. (12: 98-99)

JOSEPH SAID, 'GOD IS FORGIVING'.

'Yet I do not clear myself for the soul is very urgent to evil, save what my Lord has had mercy on; verily, my Lord is forgiving and merciful'. (12: 53)

NOAH SAID, 'GOD IS FORGIVING'.

And he said, 'Ride ye therein; in the name of God is its course, and its mooring. Verily my Lord is forgiving and merciful'. (11: 43)

Said he, 'My Lord! verily, I have called my people by night and day, and my call did but increase them in flight; and verily, every time I called them, that thou mightest pardon them, they placed their fingers in their ears and tried to cover themselves with their garments and persisted and were very big with pride. Then I called them openly; then I published to them and I spoke to them in secret, and I said, "Ask forgiveness of your Lord, verily, He is forgiving"'. (71: 5-6)

HE WHO BELIEVED SAID, 'GOD IS FORGIVING'.

(And he who believed said) 'O my people! Why should I call you to salvation, and you call on me to disbelieve in God, and to join with Him what I have no knowledge of; but I call you to the mighty forgiving one!' (40: 45)

SAID ABRAHAM, 'MY LORD'. HE WHO REBELS AGAINST ME, THOU ART FORGIVING'.

(Said Abraham) 'My Lord, verily, they (= the idols) have led many men astray; but he who follows me, verily, he is of me; but he who rebels against me,—verily, thou art forgiving, merciful. (14: 39)

SAID JESUS, 'IF THOU SHOULDST FORGIVE THEM, THOU ART THE MIGHTY, THE WISE'.

(Said Jesus), 'If Thou shouldst punish them (= those who took me and my mother as two Gods), verily, they are Thy servants; if Thou shouldst forgive them, verily, thou art the mighty and the wise. (5: 118)

JOSEPH SAID TO HIS REPENTANT BROTHERS, 'GOD WILL FORGIVE YOU'.

He said, 'No reproach against you to-day! God will forgive you, for He is the most merciful of the mercifuls. Take this shirt and throw it over the face of my father, he will become able to see; and bring me your families all together'. (12: 92-93)

ABRAHAM SAYS, 'I HOPE THAT GOD WILL FORGIVE ME'.

He said, 'Have ye considered what ye have been serving, ye and your fathers before you? Verily, they are foes to me, save only the Lord of the worlds who created me, and guides me, and who gives me food and drink. And when I am sick He heals me; He who will kill me, and then bring me to life; and who I hope will forgive me my sins on the day of judgement'. (26: 75-82)

RAHBAR, God of Justice

THERE ARE MEN WHO TAKE THIS LOWER WORLD AND SAY, 'IT WILL BE FORGIVEN US'.

But there succeeded them successors who inherited the book! They take the goods of this lower world and say, 'It will be forgiven us'. But if the like goods come to them they would take them too'. Was there not taken from them a covenant by the Book, that they should not say against God aught but the truth? Yet they study therein! But the abode of the future life is better for those who fear—do ye not then understand? (7: 168)

CONTEXTS WHICH DO NOT ALLUDE TO GOD'S PARDONING, BUT TO MEN'S ASKING PARDON OF GOD

When they said, 'O God! if this be truth, and from Thee, then rain upon us stones from heaven or bring us grievous woe!' But God would not torment them; nor was God going to torment them while they asked Him to forgive. (8: 32-33)

And say, 'Lord, pardon and be merciful, for Thou art the best of the merciful ones!' (23: 118)

And we sent unto Thamūd their brother Šāliḥ, 'Serve God'; but behold, they were two parties who contended! Said he, 'O my people! why do ye hasten on evil acts before good deeds? Why do ye not ask forgiveness of God? haply ye may obtain mercy'. (27: 46-47)

A book whose signs are confirmed and then detailed, from the wise one, the aware: that ye worship not other than God—verily, I am to you from Him a warner and a herald of glad tidings; and that ye seek pardon from your Lord, then turn again to Him! He will cause you to enjoy a good provision to a named and appointed time, and will give His grace to every one deserving grace; but if ye turn your backs, I fear for you the torment of a great day. (11: 1-3)

Be thou patient then; verily, God's promise is true: and ask forgiveness of thy sins, and celebrate the praise of thy Lord in the evening and in the morn. (40: 57)

Say, I am but a mortal like yourselves, I am inspired that your God is one God; then go straight to Him, and ask forgiveness of Him; and woe to the idolaters. (41: 5)

And unto Thamūd (we sent) their brother Šāliḥ; said he, 'O my people! worship God; ye have no god but him. He it is that produced you from the earth and made you live therein! Then ask pardon of Him; then turn again to Him: verily, my Lord is nigh and answers. (11: 64)

When there comes God's help and victory, and thou shalt see men enter into God's religion by troops; then celebrate the praises of thy Lord, and ask forgiveness of Him, verily, He is relentant! (110: 1-3)

(And Hūd said) 'O my people! ask pardon of thy Lord; then turn to Him. He will send the skies down on you in torments; and He will add strength to your strength: do not then turn back sinners'. (11: 53-55)

(Say), 'Lord catch us not up, if we forget or make mistake; Lord load us not with a burden, as Thou hast loaded those who were before us. Lord,

make us not to carry what we have not strength for, but forgive us, and pardon us and have mercy. (2: 286)

ADAM AND EVE ASKED PARDON

They (Adam and Eve) said, 'O our Lord we have wronged ourselves — and if Thou dost not forgive us and have mercy on us, we shall surely be of those who are lost'. (7: 22)

THE PROPHETS WHO ASKED PARDON.

He (Noah) said, 'My Lord, verily, I seek refuge in Thee from asking for aught which I know nothing; and unless Thou dost forgive me and have mercy on me, I shall be of those who lose'. (11: 49)

Said Noah, 'My Lord! pardon me . . .' (71: 29)

And we did try Solomon, and we threw upon his throne a form; then he turned repentant. Said he, 'My Lord, pardon me and grant me a kingdom that is not seemly for any one after me'. (38: 33-34)

And Moses chose from his people seventy men for our appointment; then he said, 'O my Lord! hadst thou willed, Thou hadst destroyed them before and me. Wilt Thou destroy us for what the fools amongst us have done? This is naught but Thy trial, wherewith Thou dost lead astray whom Thou pleasest and guidest whom Thou pleasest; Thou art our patron! forgive us and have mercy on us, for Thou art the best of those who do forgive'. (7: 154)

(Said Abraham), 'Our Lord! make us not a trial for those who misbelieve; but forgive us! Our Lord! verily, thou art mighty, wise!' (60: 5)

'O my Lord! make me steadfast in prayer, and my seed likewise! O our Lord! pardon me and my parents and the believers on the reckoning day'. (14: 42)

(Said Moses) O Lord! pardon me and my brother, and let us enter unto Thy mercy; for Thou art the most merciful of the mercifuls. (7: 150)

THOSE WHO ASK PARDON OF GOD.

The Apostle believes in what is sent down to him from his Lord and the believers all believe in God and His angels, and His Books, and His Apostles,—we make no difference between any of His apostles,—they say 'We hear and obey, Thy pardon O Lord! for to Thee our journey tends'. (2: 285)

Verily, there was a sect of my servants who said, 'Our Lord! we believe, so pardon us, and have mercy upon us, for Thou art the best of the merciful ones. (23: 110-111)

. . . the day God will not disgrace the Prophet nor those who believe with him; their light shall run on before them, and at their right hands! they shall say, 'Our Lord! perfect for us our light and forgive us; verily, Thou art mighty over all!' (66: 8)

Lord! verily, we heard a crier calling to the faith, 'Believe in your Lord', and we did believe. Lord, forgive us our sins and cover our offences, and let us die with the righteous. (3: 190-191)

Naught prevented men from believing when the guidance came to them, or from asking pardon of their Lord, except the coming on them of the course of those of yore, or the coming of the torment before their eyes. (18: 53)

Verily, the pious are in gardens and springs, taking what their Lord brings them. Verily, they before that did well. But little of the night they slept; and at the dawn they asked forgiveness. (51: 15-18)

ASKING PARDON FOR OTHERS

THE ANGELS ASK FORGIVENESS FOR THE BELIEVERS AND THE REPENTANT.

Those who bear the throne and those around it celebrate the praise of their Lord, and believe in Him, and ask pardon for those who believe. 'Our Lord! thou dost embrace all things in mercy and knowledge, then pardon those who turn repentant and follow thy way, and guard them from the torment of hell'. (40: 7)

ABRAHAM ASKS FORGIVENESS FOR HIS PARENTS AND THE BELIEVERS.

O my Lord! make me steadfast in prayer, and of my seed likewise! O our Lord! and accept my prayer! O our Lord! pardon me and my parents and the believers on the reckoning day. (14: 42)

ABRAHAM WAS WRONG IN ASKING FORGIVENESS FOR HIS MISBELIEVING FATHER.

Said he (= Abraham), 'Peace be upon thee!' I will ask forgiveness for thee from my Lord; verily, He is very gracious to me...' (19: 48)

Ye had a good example in Abraham and those with him, when they said to their people, 'Verily, we are clear of you and of what ye serve beside God. We disbelieve in you: and between us and you is enmity and hatred begun for ever, until ye believe in God alone!' But not the speech of Abraham to his father, 'Verily, I will ask forgiveness for thee, though I cannot control aught from God!...' (60: 4)

Nor was Abraham's asking pardon for his father aught else but though a promise he had promised him, but when it was made manifest to him that he was an enemy to God, he cleansed himself of him; verily Abraham was pitiful and clement. (9: 115)

NOAH ASKED FORGIVENESS FOR THE BELIEVERS.

My Lord! pardon me and my parents, and whosoever enters my house believing, and (pardon) the believers, men and women—but Thou shalt only increase the unjust in loss. (71: 29)

MOSES ASKS FORGIVENESS FOR HIS REPENTANT BROTHER.

And when Moses returned unto his people angry and grieved, he said, 'Evil is that ye have done after me! Would ye hasten on the bidding of your Lord?' And he threw down the tablets and took his brother by the

head to drag him towards him, but he said, 'O son of my mother! Verily, the people weakened me and well-nigh killed me; make not then mine enemies glad about me, and put me not with the unjust people'. He said, 'O Lord, pardon me and my brother, and let us enter into Thy mercy; for thou art the most merciful of the mercifuls'. (7: 149-150)

JACOB ASKS FORGIVENESS FOR HIS REPENTANT SONS.

They said, 'Our father! ask pardon for us of our sins;—verily, we are sinners!' He said, 'I will ask pardon for you from my Lord; verily He is pardoning, merciful'. (12: 98-99)

ASKING FORGIVENESS FOR IDOLATERS NOT ALLOWABLE.

It is not for the prophet and those who believe to ask forgiveness for the idolaters, even though they be their kindred, after has it been made manifest to them that they are the fellows of hell. (9: 114-115)

THE PROPHET ASKS FORGIVENESS FOR THOSE WHO TURN TO BELIEF AND PIETY.

We have never sent an apostle save that he should be obeyed by the permission of God; and if they, when they have wronged themselves, come to thee and ask forgiveness of God, and the Apostle asks forgiveness for them, then they will find God to be turned, compassionate. (4: 67)

O thou prophet! when believing women come to thee and engage with thee that they will not associate aught with God, and will not steal, and will not fornicate, and will not kill their children, and will not bring a calumny which they have forged between their hands and feet, and they will not rebel against thee in what is reasonable, then engage with them and ask forgiveness for them of God;—verily, God is forgiving, compassionate. (60: 12)

Know thou that there is no god but God; and ask pardon for thy sin and for the believers, men and women; for God knows your return and your resort. (47: 21)

O PROPHET! ASK FORGIVENESS FOR THE BELIEVERS WHO ASK LEAVE OF YOU FROM WARFARE.

Only those are believers who believe in God and His Apostle, and when they are with Him upon public business go not away until they have asked his leave; verily, those who ask thy leave they it is who believe in God and His Apostle. But when they ask thy leave for any of their own concerns, then give leave to whomsoever thou wilt of them, and ask forgiveness for them of God; verily, God is forgiving, and merciful. (24: 62)

THE PROPHET CANNOT ASK FORGIVENESS FOR STAY-AT-HOMES WITH NO GENUINE EXCUSE.

The desert Arabs who were left behind shall say, 'Our wealth and our people occupied us; ask pardon then for us!'—they speak with their tongues what is not in their hearts! Say, 'Who can control for you aught

from God, if He wish you harm or wish you advantage?' Nay, God of what ye do is well aware. (48: 11)

O PROPHET! ASK FORGIVENESS FOR THE CONQUERED MECCANS.

It was by a sort of mercy from God thou didst deal gently with them, for hadst thou been rough and rude of heart they had dispersed from around thee. But pardon them, and ask forgiveness for them, and take counsel with them in the affair. (3: 153)

MOSES ASKED FORGIVENESS FOR HIS FATHER.

... and forgive my father, verily he is of those who err. (26: 86)

WHEN IT IS SAID, 'COME, THE APOSTLE OF GOD WILL ASK FORGIVENESS FOR YOU', THEY TURN AWAY BIG WITH PRIDE.

And when it is said to them, 'Come, the Apostle of God will ask forgiveness for you!' they turn away their heads, and thou mayest see them turning away since they are so big with pride! (63: 5-6)

APPENDIX TEN

A COLLECTION OF QUR'ĀNIC CONTEXTS IN WHICH DERIVATIVES OF THE ARTICLE عَفُو OCCUR AS ALLUDING TO GOD'S FORGIVENESS

In the following cases the allusion is not to God's forgiveness:

عَفَا—42: 38.	فَاعْفُ—3: 153; 5: 16.
وَيَعْفُو—5: 18.	فَاعْفُوا—2: 103.
يَعْفُو—2: 238	عَفَى—2: 173.
يَعْفُونَ—2: 238.	الْعَفْو—7: 198.
وَلْيَعْفُوا—24: 22.	رَوَّاعَفَيْنَ—3: 128.
تَعْفُوا—2: 238; 4: 148; 64: 14.	

In 7: 93 the phrase *حَتَّىٰ عَفَوْا* means 'till they increased'. And in 2: 217 *الْعَفْو* does not mean 'the pardon', but 'the surplus'.

The arrangement of contexts in this collection follows the sequence in Chapter 14.

(1) HE ACCEPTS REPENTANCE AND PARDONS OFFENCES.

He it is who accepts repentance from His servants and pardons their offences and knows that which they do. (42: 24)

(2) WHOEVER RETALIATES FOR BEING OUTRAGED, GOD IS PARDONING, FORGIVING.

... Whoever punishes with the like of what he has been injured with, and shall then be outraged again, God shall surely help him; verily, God is pardoning, forgiving.¹ (22: 59)

(3) IF YOU HAVE GENUINE EXCUSE FOR PRAYING WITHOUT PROPER ABLUTIONS, GOD IS PARDONING AND FORGIVING.

O ye who believe! approach not prayer while ye are drunk, until ye well know what ye say; nor yet while polluted,—unless ye be passing by the way—until ye have washed yourselves. But if ye are sick, or on a journey,

¹ لَعَفَوْغُفُّور Palmer's translation: "God pardons, forgives".

or one of you come from the privy, or if ye have touched a woman, and ye cannot find water, then use good surface and wipe your faces and hands therewith; verily, God is pardoning and forgiving. (4: 46)

- (4) THOSE WHO HAVE GENUINE EXCUSE FOR STAYING BACK FROM HOLY WAR, THESE IT MAY BE GOD WILL PARDON, FOR GOD IS PARDONING AND FORGIVING.

Save for the weak men and women and children, who could not compass any stratagem, and were not guided to a way; these it may be God will pardon, for God is both pardoning and forgiving. (4: 100)

- (5) GOD IS PARDONING AND FORGIVING. BUT THOSE WHO BACK OUT THEIR WIVES AND THEN REGRET, THEN THE MANUMISSION OF A CAPTIVE BEFORE THEY TOUCH EACH OTHER.

Those among you who back out of their wives they are not their mothers: their mothers are only those who gave them birth: and, verily, they speak a wrong speech and a false. Verily, God is both pardoning and forgiving. But those who back out their wives and then recall their speech,—then the manumission of a captive before they touch each other. (58: 2-4)

- (6) HE WHO KILLS GAME PURPOSELY WHILE ON PILGRIMAGE, HIS COMPENSATION IS THE LIKE OF WHAT HE HAS KILLED IN SHEEP—AN OFFERING BROUGHT TO THE KA'BAH; OR AS AN EXPIATION THE FOOD OF POOR PERSONS, OR AN EQUIVALENT THEREOF OF FASTING. GOD PARDONS BYGONES. BUT WHOSO RETURNS, GOD WILL TAKE VENGEANCE.

O ye who believe! kill not game while ye are on pilgrimage. But he amongst you who kills it purposely, his compensation is the like of that which he had killed, in sheep—of which two equitable persons amongst you shall be judge—an offering brought to the Ka'bah; or as an expiation the food of poor persons, or an equivalent thereof in fasting, that he may taste in evil result of his deed: God pardons bygones; but whoso returns, God will take vengeance on him, for God is mighty and avenger. (5: 96)

- (7) HENCEFORTH YE CAN COHABIT DURING RAMAḌĀN NIGHTS. GOD KNOWS THAT YE DID DEFRAUD YOURSELVES, WHEREFORE HE HAS PARDONED YOU.

Lawful for you on the night of the fast is commerce with your wives; they are a garment unto you, and ye a garment unto them. God knows that ye did defraud yourselves, wherefore He has turned towards you and pardoned you; so go in unto them and crave what God has prescribed for you . . . (2: 183)

- (8) GOD HAS PARDONED THE BELIEVERS FOR COWARDICE IN THE BATTLE.

God has truly kept His promise, when ye knocked them senseless by His permission, until ye showed cowardice, and wrangled, and rebelled, after He had shown you what ye loved. Amongst you are those who love this world, and amongst you are those who love the next. Then He turned you away to try you; but He has pardoned you, for God is Lord of grace unto believers. (3: 145-146)

Verily those of you who turned your backs on that day when the two armies met, it was but Satan who made them slip for something they had earned. But God has pardoned them; verily, God is forgiving and clement. (3: 149)

- (9) O BELIEVERS! GOD PARDONS YOU FOR BEING IMPATIENTLY INQUISITIVE.

O ye who believe! ask not about things which if they be shown to you will pain you; but if ye ask about them when the (whole) Qur'ān is revealed, they shall be shown to you. God pardons that for God is forgiving and clement. People before you have asked about that, yet on the morrow did they disbelieve therein? (5: 101)

- (10) GOD PARDONED THE PEOPLE OF MOSES FOR TAKING THE CALF.

When we treated with Moses forty nights, then ye took the calf after he had gone and ye did wrong. Yet then we pardoned you after that; perhaps ye may be grateful. (2: 48-49)

The people of the Book will ask thee to bring down for them a book from heaven; but they asked Moses a greater thing than that, for they said, 'Show us God openly'; but the thunderbolt caught them in their injustice. Then they took the calf after what had come to them of manifest signs; but we pardoned that, and gave Moses obvious authority. (4: 152)

- (11) GOD PARDONS BYGONES. BUT WHOSO RETURNS GOD WILL TAKE VENGEANCE.

... God pardons bygones; but whoso returns, God will take vengeance on him, for God is mighty and avenger. (5: 96)

- (12) HE PARDONS MUCH. BUT THOSE WHO WRANGLE ABOUT OUR SIGNS HAVE NO ESCAPE.

He pardons much. But let those who wrangle about our signs know that they have no escape. (42: 32)

- (13) IF WE PARDON ONE SECT OF YOU, WE WILL PUNISH ANOTHER FOR WHAT THEY SINNED.

Make no excuse! ye have misbelieved after your faith; if we pardon one sect of you, we will torment another sect, for what they sinned. (9: 67)

- (14) WHAT MISFORTUNES BEFALL YOU ARE EARNED BY YOU. BUT GOD PARDONS MUCH.

And what misfortunes befall you it is for what your hands have earned; but He pardons much. (42: 29)

- (15) IF YE DO GOOD OR PARDON EVIL, GOD IS PARDONING.

If ye display good or hide it, or pardon evil, verily, God is pardoning and powerful. (4: 148)

- (16) GOD FORGIVE THEE O PROPHET!

God forgive thee (O Prophet!); why didst thou give them leave (to stay) until it was made manifest to thee who spake the truth—until thou mightest know the liars? (9: 43)

- (17) THE BELIEVERS SAY, 'LORD! FORGIVE US AND PARDON US'.

God will not require of the soul save its capacity. It shall have what it has earned, and it shall owe what has been earned from it. Lord catch us not up, if we forget or make mistakes; Lord, load us not with a burden, as Thou hast loaded those who were before us. Lord, make us not to carry what we have not strength for, but forgive us, and pardon us, and have mercy on us. Thou art our Sovereign, then help us against the people who do not believe! (2: 286)

APPENDIX ELEVEN

A COLLECTION OF QUR'ĀNIC CONTEXTS IN WHICH DERIVATIVES OF THE ARTICLE توب OCCUR AS ALLUDING TO GOD'S RELENTMENT

In the following cases the allusion is not to God's relentment:

تَابَ—5: 43; 6: 54; 11: 114; 19: 61; 20: 84; 25: 70; 28: 67.	تُوبُوا—11: 3, 54, 64, 92; 66: 8.
تَبَّتْ—4: 22; 7: 140; 46: 14.	فَتُوبُوا—2: 51.
تَابَا—4: 20.	وَتُوبُوا—24: 31.
تَابُوا—3: 83; 4: 145; 5: 38; 7: 152; 9: 5; 9: 11; 16: 120; 24: 5; 40: 7.	اَلتَّوْبَةُ—9: 105; 42: 24.
تَتَّبِعْ—2: 279; 9: 3.	تَوْبَتِهِمْ—3: 84.
يَتُوبَ—25: 71.	اَلتَّائِبُونَ—9: 113.
يَتَّبِعْ—49: 11.	تَائِبَاتٍ—66: 5.
تَتُوبَا—66: 4.	اَلتَّوَّابِينَ—2: 222.
يَتُوبُونَ—4: 21; 5: 78; 9: 127.	مَتَابَ—13: 29.
يَتُوبُوا—9: 75; 85: 10.	مَتَابًا—25: 71.
لِيَتُوبُوا—9: 119.	

- (1) IF THEY, WHEN THEY HAVE WRONGED THEMSELVES, COME TO THEE AND ASK PARDON OF GOD, THEY WILL FIND GOD RELENTING, COMPASSIONATE.

We have never sent an apostl save that he should be obeyed by the permission of God; and if they, when they have wronged themselves, come to thee and ask pardon of God, and the Apostle asks pardon for them, then they will find God easy to be turned, compassionate. (4: 67).

- (2) ASK FORGIVENESS OF GOD. HE IS RELENTANT.

Then celebrate the praises of thy Lord, and ask forgiveness of Him, verily, He is relentant. (110: 3)

- (3) HE ACCEPTS REPENTANCE AND TAKES ALMS AND IS RELENTING AND MERCIFUL.

Do they not know that God accepts repentance from His servants, and takes alms; and that God is He who is easily turned and merciful. (9: 105)

- (4) SOME OF THE ARABS HAVE CONFESSED THEIR SINS. HAPLY IT MAY BE GOD WILL RELENT TOWARDS THEM.

And of those who are round about you of the Arabs of the desert, some are hypocrites, and of the people of Medinah, some are stubborn in hypocrisy; thou dost not know them—we know them; we will torment them twice over; then shall they be sent off into mighty woe.

And others have confessed their sins,—that they have mixed with a righteous action evil action;—haply it may be God will turn again to them; verily, God is forgiving and merciful. (9: 102-103)

- (5) THOSE WHO COMMIT THEFT, PUNISH THEM. BUT WHOSO TURNS AGAIN AFTER INJUSTICE AND ACTS ARIGHT, GOD WILL RELENT TOWARDS HIM.

The man thief and the woman thief, cut off the hand of both as a punishment, for that they have erred;—an example from God, for God is mighty, wise.

But whoso turns again after his injustice and acts aright, verily, God will turn to him, for, verily, God is forgiving, merciful. (5: 42-43)

- (6) THOSE WHO COMMIT ADULTERY, IF THEY REPENT, GOD IS RELENTANT. GOD IS ONLY BOUND TO RELENT TOWARDS THOSE WHO DO EVIL THROUGH IGNORANCE AND REPENT. HIS RELENTANCE IS NOT FOR THOSE WHO MISBELIEVE AND DO EVIL AND REPENT AT THE TIME OF DEATH.

And if two of you commit it (= adultery), then hurt them both; but if they turn again and amend, leave them alone, verily, God is easily turned, compassionate.

God is only bound to turn again towards those who do evil through ignorance and then turn again. Surely, these will God turn again to, for God is knowing, wise. His turning again is not for those who do evil, until, when death comes before one of them, he says, 'Now I turn again'; nor yet for those who die in misbelief. For such as these have we prepared a grievous woe. (4: 20-22)

- (7) THOSE WHO REPENT AND DO RIGHT, THESE WILL I RELENT TO, FOR I AM RELENTING, MERCIFUL. BUT THOSE WHO DIE AS MISBELIEVERS, ON THEM IS THE CURSE OF GOD.

Verily, those who hide what we have revealed of manifest signs and of guidance after we have manifested it to men in the Book, them God shall curse, and those who curse shall curse them too. Save those who turn and do right and make (the signs) manifest; these will I turn to again, for I am easy to be turned and merciful.

Verily, those who misbelieve and die while still in misbelief, on them is the curse of God, and of the angels, and of mankind altogether. (2: 154-156)

- (8) O BELIEVERS! DO NOT PLAY THE SPY NOR BACKBITE EACH OTHER. FEAR GOD, GOD IS RELENTING, COMPASSIONATE.

O ye who believe! carefully avoid suspicion; verily, some suspicion is a sin. And do not play the spy, nor backbite each other; would one of you like to eat his dead brother's flesh?—why! ye would abhor it! then fear God; verily, God is relentant, compassionate. (49: 12)

- (9) WE OFFERED THE TRUST TO THE HEAVENS AND EARTH THAT GOD MAY TORMENT THE HYPOCRITES AND MAY TURN RELENTENT TOWARDS THE BELIEVERS.

Verily, we offered the trust to the heavens and the earth and the mountains, but they refused to bear it, and shrank from it; but man bore it; verily, he is ever unjust and ignorant. That God may torment the hypocritical men and hypocritical women, and the idolaters and idolatresses; and that God may turn relenting towards the believing men and believing women; verily, God is ever forgiving, merciful. (33: 72-73)

- (10) SAID MOSES TO HIS PEOPLE, 'YE HAVE WRONGED YOURSELVES IN TAKING THE CALF. REPENT UNTO YOUR CREATOR. HE HAS RELENTED TOWARDS YOU'.

When Moses said to his people, 'O my people! Ye have wronged yourselves in taking this calf; repent unto your Creator and kill each other; that will be better for you in your Creator's eyes; and He turned unto you, for He is the Compassionate one easily turned'. (2: 51)

- (11) ADAM REBELLED AGAINST HIS LORD, AND WENT ASTRAY. THEN HIS LORD CHOSE HIM AND RELENTED TOWARDS HIM.

And they did eat therefrom, and their shame became apparent to them; and they began to stitch upon themselves some leaves of the garden; and Adam rebelled against his Lord, and went astray. Then his Lord chose him, and relented towards him, and guided him. (20: 119-120)

- (12) GOD RELENTED TOWARDS ADAM. HE IS THE COMPASSIONATE, RELENTANT.

And Adam caught certain words from his Lord, and He turned towards him, for He is the Compassionate One easily turned. (2: 35)

- (13) THE CHILDREN OF ISRAEL BELIED THE APOSTLES AND SLEW THEM. THEY WERE BLIND AND DEAF. THEN GOD RELENTED THEM. THEN MANY AMONG THEM WERE BLIND, BUT GOD SAW WHAT THEY DID.

We took a compact of the children of Israel, and we sent to them apostles; every time there came to them an apostle with what their souls loved not, a part of them they did call liars and a part of them they slew. And they reckoned that there would be no disturbance; but they were blind and deaf! and then God turned again towards them: and then many amongst them were blind and deaf! but God saw what they did. (5: 74-75)

- (14) IF YE FIND NOT THE MEANS TO GIVE IN CHARITY, GOD IS FORGIVING. BUT WHEN HE SO RELENTS TOWARDS YOU, THEN BE STEADFAST IN PRAYER AND FEAR GOD, FOR HE IS WELL-AWARE.

O ye who believe! when ye address the Apostle, then give in charity

before addressing him; that is better for you, and more pure. But if ye find not the means,—then God is forgiving, compassionate.

What! do ye shrink from giving in charity before addressing him? then if ye do it not, and God relents towards you, then be steadfast in prayer, and give alms, and fear God and His Apostle; for God is well aware of what ye do! (58: 13-14)

- (15) GOD KNOWS THAT YE CANNOT CALCULATE THE HOURS OF NIGHTS FOR NIGHT-PRAYERS. HE TURNS RELENTANT TOWARDS YOU AND ALLEVIATES THE AMOUNT OF NIGHT-PRAYERS.

Verily, thy Lord knows that thou dost stand up to pray nearly two-thirds of the night, or the half of it or the third of it, as do part of those who are with thee; for God measures the night and the day; He knows that ye cannot calculate it, and he turns relentant towards you.

So read what is easy of the Qur'ān. He knows that there will be of you some who are sick and others who beat about in the earth craving the grace of God, and others who are fighting in the cause of God. Then read what is easy of it and be steadfast in prayer, and give alms, and lend to God a goodly loan, for what ye send forward for yourselves of good ye will find it with God. It is better and a greater hire; and ask ye pardon of God: verily, God is forgiving, merciful. (73: 20).

- (16) HENCEFORTH YE CAN COMMERCE WITH YOUR WIVES DURING RAMAḌĀN NIGHTS. GOD KNOWS THAT YE DID DEFRAUD YOURSELVES WHEREFORE HE HAS RELENTED TOWARDS YOU AND FORGIVEN YOU.

Lawful for you on the night of the fast is commerce with your wives; they are a garment unto you; and ye a garment unto them. God knows that ye did defraud yourselves, wherefore He has turned towards you and forgiven you; so now go in unto them and crave what God has prescribed for you... (2: 183)

- (17) GOD HAS RELENTED TOWARDS THE PROPHET AND THOSE WHO FLED WITH HIM AND TOWARDS THE HELPERS WHO FOLLOWED HIM IN THE HOUR OF DIFFICULTY AFTER THAT THE HEARTS OF A PART OF THEM HAD WELL-NIGH GONE AMISS, AND UNTO THE THREE WHO WERE LEFT BEHIND. GOD IS RELENTING AND MERCIFUL.

God has now turned towards the prophet and those who fled with him, and towards the helpers who followed him in the hour of difficulty, after that the hearts of a part of them had well-nigh gone amiss. Then He turned unto them; verily to them He is kind and merciful:—unto the three who were left behind, so that the earth with all its ample space was too strait for them, and their souls were straitened for them, and they thought that there was no refuge for them from God save unto Him. Then He turned again towards them and that they might also turn; verily, God, He is relenting and merciful! ¹⁾ (9: 118-119)

¹⁾ Palmer's translation: "kind and merciful".

- (18) O PROPHET! THOU HAST NOTHING TO DO WITH THE AFFAIR WHETHER HE RELENT TOWARDS THEM OR PUNISH THEM, FOR THEY ARE UNJUST. GOD'S IS WHAT IS IN THE HEAVENS AND THE EARTH.

Thou hast nothing to do with the affair at all, whether He turn towards them again or punish them; for, verily, they are unjust.

God's is what is in the heavens and in the earth. He forgives whom He pleases; for God is forgiving and merciful. (3: 123-124)

- (19) SAY, 'ACT YE AND GOD WILL INFORM YOU OF THAT WHICH YE HAVE DONE'. AND OTHERS ARE IN HOPE OF GOD'S BIDDING, WHETHER HE TORMENT THEM OR WHETHER HE RELENT TOWARDS THEM, FOR GOD IS KNOWING, WISE.

And say, 'Act ye', and God and His Apostle and the believers shall see your acts, and ye shall be brought back to Him who knows the seen and the unseen, and He shall inform you of that which ye have done.

And others are in hopes of God's bidding; whether He will torment them, or whether He turn again towards them; for God is knowing, wise. (9: 106-107)

- (20) GOD WILL TORMENT THE MISBELIEVERS BY YOUR HANDS AND DISGRACE THEM AND AID YOU AGAINST THEM. GOD RELENTS TO WHOM HE WILL. GOD IS KNOWING, WISE.

Will ye not fight a people who broke their oaths, and intended to expel the Apostle? They began with you at first, are ye afraid of them? God is more deserving that ye should fear Him! If ye be believers, kill them! God will torment them by your hand, and disgrace them, and aid you against them, and heal the breasts of a people who believe; and will remove rage from their hearts; for God turns unto Him whomsoever He pleases, and God is knowing, wise! (9: 13-15)

- (21) GOD PUNISHED THOSE WHO MISBELIEVED. THAT IS THE REWARD OF MISBELIEVERS. THEN GOD RELENTS TO WHOM HE WILL. GOD IS FORGIVING, MERCIFUL.

Then God sent down His *schechina* upon His Apostle and upon the believers; and sent down armies which ye could not see, and punished those who misbelieved; for that is the reward of the misbelievers, then God turns after that to whom He will, for God is forgiving and merciful. (9: 26-27)

- (22) ... THAT GOD MIGHT REWARD THE TRUTHFUL FOR THEIR TRUTH, AND PUNISH THE HYPOCRITES IF HE WILL, OR RELENT TOWARDS THEM. GOD IS FORGIVING, MERCIFUL.

Amongst the believers are men who have been true to their covenant with God, and there are some who have fulfilled their vow, and some who wait and have not changed with fickleness.

That God might reward the truthful for their truth, and punish the hypocrites if He please, or turn towards them;—verily, God is forgiving, merciful! (33: 23-24)

- (23) GOD WISHES TO GUIDE YOU AND TO RELENT TOWARDS YOU. BUT THOSE WHO FOLLOW THEIR LUSTS WISH THAT YE SHOULD SWERVE.

God wishes to explain to you and to guide you unto the ordinances of those who were before you, and to turn towards you, for God is knowing, wise. God wishes to turn towards you, but those who follow their lusts wish that ye should swerve with a mighty swerving! God wishes to make it light for you, for man was created weak. (4: 31-32)

- (24) WERE IT NOT THAT GOD IS RELENTING, WISE . .

And were it not for God's grace upon you and His mercy, and that God is relenting, wise . . . Verily, those who bring forward the lie, a band of you,—reckon it not as an evil for you, nay, it is good for you; every man of them shall have what he has earned of sin; and he of them who managed to aggravate it, for him is mighty woe. (24: 10-11)

- (25) SAID ABRAHAM, 'LORD! MAKE US RESIGNED TO THEE AND RELENT TOWARDS US. THOU ART RELENTANT, MERCIFUL'.

And when Abraham raised up the foundations of the House with Ishmael, 'Lord! receive it from us, verily, thou art hearing and dost know. Lord! and make us too resigned unto Thee, and of our seed also a nation resigned unto Thee, and show us our rites, and turn towards us, verily, Thou art easy to be turned and merciful. (2: 121-122)

CORRIGENDA

<i>Page</i>	<i>Line</i>	<i>Erroneous</i>	<i>Correct</i>
xxi	2	contextes	contexts
10	10	al-Mālik al-Mulk	Mālik al-Mulk
14	8	A single,	A single God
17	28	the italics are is	the italics are
44	1	remainder	reminder
55	34	Verily	Very
56	27	to decided	to decide
151	8	idolators	idolaters
167	4	hearyt	heart
194	10	سليمان	سليان
194	21	متشابه	متشابة
365	page-heading	CONTEXTS TO	ALLUSIONS TO
403	page-heading	CONTENTS	CONTEXTS



INDEX

A

- Abadi 39
 Ibn 'Abbās 199
 'Abbāsīd xv, 8
 Absolute xv, xvi
 Accident 131
 Adam 35
 Adams, Dr. Charles xix
 'Afw, Two meanings of 20
 'Afw (Divine Forgiveness) 152-154
 'Ā'isha 167
 Ajal 98
 Ākhir 35
 Ambiguous (passages in the Qur'ān) 194-220
 Angels 35
 Anṣār (Medinite Helpers) 56, 167n
 Anthropomorphism (in Theology) xiii, xiv, xv and n, 223
 Apologetics (Muslim) xx
 Apportioning (of sustenance by God) 108, 116-119
 Arabic 7, 17, 120
 Arberry, Prof. A. J. xviii
 Arbitrariness (of God's Will) See Caprice.
 Aṣḥāb al Kahf, See Youths of the Cave.
 Ash'arites xiv, xvn, 52, 121, 122, 195
 Athens 8
 Attributes of God xvn, 17, 51
 'Awn (Help from God) 123
 Awwal 35
 Āzād, Abul Kalām xvii
 Azālī 39

B

- Badr (Battle of) xvii, 45, 197
 Baghdād 8
 Baiḍāwī xvii, 195, 196n
 Bāqī 39
 Belief 51, 91-93, 125, 141-142, See also Faith and Misbelief.
 Bell, Rev. Richard 21
 Bible 115
 Bi lā kayf xiv
 Birth 62-63

- Bishr ibn al-Mu'tamir 121
 De Boer 5
 Books 129-137
 Brevity (in the Qur'ān) 88, 212
 Brockelmann 195

C

- Caprice (or Arbitrariness) in God's Will xiii, 5, 6, 7, 12, 22, 23, 24, 67-85, 87, 90, 94, 95, 96, 98, 128, 131, 179
 Change (in God) 51
 Christ 197
 Christianity 3, 52, 223
 Christians 56, 197
 Commentaries (Interlinear) xvii
 Concordance (of the Qur'ān) xvii, 18
 Conjectural (argument) 201
 Consistency (in scriptures) 221
 Contexts (of Qur'ānic phrases) 12, 18-24, 47, 54, 55, 60, 62, 69, 74, 75, 141, 213
 Coördination (in exegesis) xvii, 8, 25, 88, 143, 164-166
 Creation 35, 42, 43, 46, 47, 51, 52, 58, 76, 79-85, 105-106, 125, 227

D

- Dā'im 39
 Death 98, 132
 Decision (of God) 70, 101, 103
 Decree (of God) 51, 52, 97-119
 Dhu'nnūn 41
 Discrimination (by God) 54, 58, 67-85, 142
 Disposition (of God) 179
 Doctrine 226
 Doubt (in God's knowledge) 63-64

E

- Einstein xvi, 7
 Embryo 62-63
 Emphasis (Rhetorical, in the Qur'ān) 69, 74, 93-94, 144
 Essence xv, 35
 Eternity (of God) xiv, 35-39, 51, 137

F

- Faith 3-4, 51, 121, 124, 141-142, 181
 False (gods) 32-34
 Favour (of God) 58, 120-122, 124
 Fear (of God's Justice) 179-193, 214, 224
 Fiqh Akbar 51, 52, 124
 Fleugel, G. 26
 Foreknowledge (God's) 51-66, 100, 104
 Forewriting (of human destiny) 129-137
 Forgetfulness (on God's part) 201
 Forgiveness (Divine) 41, 141-154, See also Mercy, Relentment and Love.
 Fundamental (issues of religion) 201

G

- Genesis 115
 Ghazālī 20, 222, 227
 Ginn 80
 God (Qur'ān's conception of) 8-27
 Grammar 204
 Greek Thought xv, xvi
 Guidance (from God) 77, 79-82, 91-96
 120-128, 159, 214
 Guillaume, Prof. A. ix, xviii
 Guthrie 13

H

- Hadith xiv
 Hajjī Khalifa 194
 Hāl (Time of human act) 123
 Hanbalites xiv
 Haqq 31-34
 Hashr, Sūrah 45
 Hayy 39
 Hayy ibn al-Akṭab 200
 Ibn Ḥazm 124
 Hell 80, 105-106, 107n, 179
 Herklot 13
 Hottinger 13
 Hudaibiya 65, 74

I

- Iblīs 35
 Idhn 97, See also Permission.
 Idolatry xv, 223
 'Illiyūn 135
 'Ilm (God's) 51-66
 Immigrants (Meccans) 56
 'Imrān 197

- Informing (by God) 101-104
 Institute of Islamic Studies, McGill University, Montreal xviii, xix
 Iqbāl, Prof. Muḥammad xxi
 Iqbāl, Sir Muḥammad xxin, 7
 Irāda (Divine Will) 16, 97
 Al-Iṣfahānī, Al-Rāghib 99
 Al-Iskāfī, Muḥammad ibn al-Khaṭīb 195
 Banū Isrā'īl 99-104, 156
 Istiṭā'a 123

J

- Jabarī (Compulsionist or Predestinarian) 202
 Ja'far ibn Ḥarb 121
 Jews 78
 Jihāt (Doctrine of God's location in space) 202, 203
 John of Damascus 52
 Jubbā'ī 121, 195, 203
 Judaism 3, 4
 Judgement Day 25, 41, 134, 180
 Jurisprudence 204
 Justice of God xv, 5-7, 22, 25, 26, 34, 44, 62, 79-85, 179ff, 215, 224, 225

K

- Ka'ba 56, 197
 Khadhlan 120, 121, 124-126
 Khārijites 200, 223
 Khatm (Sealing of hearts) 120, 126-128
 Khidhlān, See Khadhlan.
 Khudhlān, See Khadhlan.
 Kindness (of God) 121-122
 King (God as) 33, 40ff, 66
 Kingdom (or Sovereignty) of God 33, 71, 73, 79, 83, 97, 122, 132
 al-Kisā'ī, 'Abdullāh ibn Ḥamza 195
 Kitāb 129-137
 Knowledge (Divine) xv, 51-66, 100, 104, 133, 134, 141, 195

L

- Abū Lahab xvii
 Lailat al-Qadr 119
 Lane, E. W. 32n, 98 and n, 99n, 108, 109, 110, 136n, 208n
 Laṭīf 121-122
 Leading astray (by God) 86-90, 214.
 Also Ch. 8-Ch. 11.
 Levy, Prof. R. xviii, 26

- Love (of God) xv, 3, 4, 5, 147, 172-175,
223. Man's Love for God 180-181,
225
Luṭf (Favour of God) 120-122, 124

M

- MacDonald, Duncan B. 10, 13, 18,
31, 32, 99n, 108n
Maghīra 141-151
Maimūn (a theologian) 85
Mālik (Warden of Hell) 107
Margoliouth 195
Mary 70, 98, 104, 197
Mashī'a (of God) 67-85, 143, 213
McDonough, Miss Sheila xix
Mecca 8
Meccans 56
Medina 45, 205
Medinites 56
Mercy (of God) 147, 158-171
Messiah 44, 200
Metaphor (in the Qur'ān) 24, 132, 133,
201
Metaphysical (in the Qur'ān) 31-50,
75, 83
Misbelief 91-92, 125
Misinterpretation (of the Qur'ān) 205-
206, 216
Most Beautiful Names xiv, 8-18, 52,
141, 221, 222
Motive of virtue 179-193
Mu'akhkhar 130
Muḥammad 5, 10, 18, 45, 46, 55, 58,
65, 78, 94, 103, 150, 167n, 190, 200,
205, 224
Muḥkamāt 26, 194-220
Muir, Sir William 197n
Mujāhid (Traditionist) 199
Mulk, See Kingdom.
Muqaddam 130
Muslims 78
Mutakallimīn 39, See Theology.
Mutashābihāt 26, 194-220
Mu'tazila xv, 5, 52, 121, 203, 223

N

- Al-Najjār 122
Najrān (Envoy of) 197-198
Necessarily Existing 17, 31
Nicholson, R. A. 225
Ninety-nine Names (of God) xiii, See
Most Beautiful Names.

- Nöldeke, Theodor 5, 6, 21, 67, 129,
130, 134, 146, 179 and n, 216-217,
218, 225, 226
Numbers (Odd and even) 12

O

- Objectivity (in exegesis) xvi
Omnipotence (of God) xiv, 40-47
Omission of clauses in Qur'ānic senten-
ces 146, 216-217, 218-220
Omniscience (of God) xiv, xv, 51, 56
Ordinances (Divine) 56, 57, 130, 153,
186-187

P

- Palmer, E. H. 8, 32n, 33, 37, 98, 101,
102, 104n, 111, 112, 113, 117, 118,
122, 131n, 132n, 133n, 134, 135,
146n, 156n, 167n, 197, 206, 207n
Paradise 179
Parenthesis (in the Qur'ān), 130
People of the Book 45
Permission (from God) 55, 83, 97
Politics (in Muhammad's life) 226
Power of God xvn, xx, 40-47, 75-79,
119, 121, 144. See also Omnipotence.
Predestination xiv, xv, 7, 20, 22-23,
24, 49-140, 202-204, 215
Provision (from God) 76
Punishment (of misbelievers) 76, 90,
105-106, 133
Purpose (of creation) 79-85, 105-106

Q

- Qadārī 122, 202
Qadr 108-119
Qaḍā 97-107
Qayyūm 39
Qudra (God's) 40-47
Ibn Qutaiba 195

R

- Rabadan, Mohamed 13
al-Rāghib al-Isfahānī 99
Rāḥat al-Ṣudūr of Al-Rāwandī xxi
Raḥma (Mercy of God) 158-171
Raḥmān xv
Ramaḍān 153, 156
Al-Rāzī, Abū 'Abdullāh 195
Al-Rāzī, Fakhr xviii, 126, 195, 199,
200-205
Reality (of God) xiv, 31-34
Redaction (of the Qur'ān) xvii, 21

Redhouse, J. W. 13, 33
 Relativity xvi, 7
 Relentment (God's) 155-157, See also Forgiveness, Mercy.
 Repentance 152
 Repetition (in the Qur'ān) 8, 25, 208ff. See Coördination.
 Resurrection 7, 42, 43, 46, 47, 57, 200
 Retribution 90
 Revelation xvi-xvii, 8, 95, 101, 137
 Rhetorical 8, 47, 53, 55, 63, 67, 69, 76, 93-94, 126, 127, 131, 147, 149, 209, 212, 214, 217
 Rhyme (in the Qur'ān) 10, 16, 17, 22
 Rūmī xviii

S

Sacred Mosque 65
 Saj' 10, 16, 17
 Šamad 36-39
 Sawād al-'Irāq 64n
 Sealing of hearts (by God) 120, 126-128
 Self-subsistence (of God) xiv, 38-39
 Semitic 3
 Seven Sleepers 78, See Aṣḥāb al-Kahf and Youths of the Cave.
 Šāfi'ī 203
 Sha'n al-Nuzūl xvii
 Shaw, Bernard 53
 Shī'ites 223
 Shu'āib (theologian) 85
 Sidgwick, Henry 3, 5
 Al-Sijill 135
 Sijjīn 135
 Sin 146
 Smith, Prof. Wilfred Cantwellxi, xviii, xix
 Smith, Mrs Muriel xi
 Sophistication xvi, 52
 Sound passages (in the Qur'ān) 194-220
 Sovereignty of God, See Kingdom.
 Speculation (in exegesis) 39
 Subtlety of God 121-122
 Šūfī 11, 221, 222
 Sunnites 202
 Sustenance 116-119
 Suyūṭī, Jalāl al-Dīn xvii, 130n, 194, 195, 199, 217

T

Ṭabarī xv, 64n, 99n, 195, 199-200
 Ṭabūk (Battle of) 45, 157
 Ṭaḍlīl (Leading astray by God) 86-90
 Tanzīh xiii

Taqdīr 108-119
 Taqwā 179-193
 Tashbīḥ xiii
 Tawb (God's relentment) 155-157
 Tawfiq 120-124
 Teaching (by God) 54
 Tha'ālabī 195
 Theocratic state 223
 Theology xv, xvi, 51, 52, 75, 97, 99, 108, 120, 124, 125, 222, 223
 Threat of punishment 53-58
 Time 36
 Traditions (Ḥadīth) 7, 134, 137, 226, 227
 Transaction (written) 54
 True (God) 32-34
 Ṭu'ma ibn Ubairaq 167

U

Uḥud (Battle of) 46, 153
 'Umar al-Khaṭṭāb 64n
 Umayyads xv
 Unity (of God) 38-39
 'Uthmān (Caliph) 8, 21

V

de Vaux, Carra 20n, 80, 134, 135
 Vengeance (of God) 6, 41, 147
 Vigilance (of God) 43, 53, 57, 63, 131, 134
 Vrastislas, Peter Kristen 13

W

Walid ibn Muḡhaira 111
 Watt, Dr. W. Montgomery 85n, 114, 115, 120, 121n, 122, 126, 127
 Wensinck, A. J. 51, 52, 120, 124, 125, 126
 Will (of God) 16, 67-85, 122
 Wisdom (God's) 58, 60
 Wrath (God's) 183
 Writing 51, 129-137

Y

Yāsir ibn Akḥṭab 200
 Youths of the Cave 59

Z

Zachariah, See Zakariyyā
 Zaid (Adopted son of Muḡammad) xvii
 Ibn Zaid 200
 Zakariyyā 70, 197
 Zamakhsharī 195
 Ibn al-Zubair 199



"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.

S. B., 148, N. DELHI.